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A GRAMMAR

OF THE

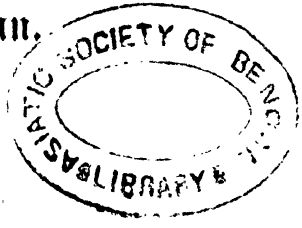
SUNSCRIT LANGUAGE.

A GRAMMAR

OF THE

SUNSCRIT LANGUAGE,

On a New Plan.



BY

WILLIAM YATES.

———ἐντί γὰρ ἄλλαι
ὁδῶν ὁδοὶ περαίτερω. PINDARI OLYMPIA. ODA IX.

Primus in eo qui legendi scribendique adeptus erit facultatem, grammaticis est locus. QUINC. DE INST. ORAT. lib. I.

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886

TO THE MOST NOBLE

FRANCIS, MARQUIS OF HASTINGS,

Earl Moira, Baron Rawdon, Governor General of India,

&c. &c. &c.

MY LORD,

TO "render to all their due, tribute to whom tribute, custom to whom custom, fear to whom fear, and honor to whom honor;" is a maxim dictated by the highest authority, and calculated in every relation of life to promote the interests of Society. In dedicating this volume, therefore, to YOUR LORDSHIP, as a small, but sincere tribute of respect, I feel myself at once discharging a duty and enjoying a privilege.

It has been the felicity of India to witness, that by a line of conduct which could proceed only from an enlightened judgment, YOUR LORDSHIP has united the wisdom of Politics, and the glory of Arms, with the imperishable honors of Literature; and amidst the splendor of foreign triumphs and public applause, has considered it no derogation of character, to become the Patron of Learning, the Encourager of Science, the Protector of Civil and Religious Liberty, and the Friend of such Institutions as are designed to alleviate the misery, or advance the improvement of mankind. Hence has YOUR LORDSHIP secured the approbation of every British subject, and in the annals of History rendered permanently illustrious the name of HASTINGS.

Considering myself therefore singularly happy in being allowed the favor of inscribing this Work to YOUR LORDSHIP, and of thus presenting it to the world under auspices so favorable,

I have the honor to subscribe myself,

MY LORD,

YOUR LORDSHIP'S most Obedient

Humble Servant,

W. YATES.

CALCUTTA, *November*, 1820

THE PREFACE.

THE Sunscrit is acknowledged, by the most competent judges, to be an ancient, energetic, and useful language.

So prepossessed are most of the Natives of India in its favour, that they ascribe to it a celestial origin, and account it the medium of divine communications. Its claims to antiquity are of the fairest order, and from the deepest researches that have been made to trace its source, it appears highly probable that it was one of those original languages which existed at the time of the dispersion, and which, like some others, has since given rise to a variety of inferior dialects.—From the endless number of compound words, capable of being formed at pleasure, and from the ingenious method of permuting the last letter of each word to agree with the initial of the succeeding one, the Sunscrit is probably unrivalled for diversity of sound, and harmony of enunciation.—Its being the source of so great a number of words in several other Eastern languages, and its containing all the principal works of the Hindoos on Religion, Philosophy, History, Jurisprudence, &c. give it a decisive claim on public attention; and the growing anxiety felt by a considerable part of the literary world to gain an acquaintance with it, notwithstanding the

difficulties with which it has been encumbered, sufficiently shews that it is not devoid of interest or utility.

If perspicuity and precision are essential in any Grammar, it is certainly in this, where rules are so numerous, and in several instances, after the clearest explanation that can be given, so necessary to be closely studied, before they can be fully understood. In attempting to be concise, there is a danger of becoming obscure. A medium is therefore to be observed, between swelling the subject to the greatest extent of which it is capable, and on the other hand, of condensing it so much as to render it unintelligible and indefinite. The learned Sunscrit Grammars formerly published, however excellent in many respects, are confessedly two voluminous, and in various particulars too abstruse;—hence some Europeans, after cursorily inspecting them, have concluded either that they should not have time and patience sufficient for the acquirement of a language so complex, or that it was altogether unattainable by them;—and thus have relinquished in despair, what might otherwise have proved to them a pleasing and profitable study.

As this work professes to be formed on a new plan, it will be proper to explain the principles on which it proceeds, and point out the particulars in which it differs from other Sunscrit Grammars.

The whole is divided into four parts, Orthography, Etymology, Syntax, and Prosody. This, though a common and convenient division, has not heretofore

been applied to Sunscrit: the first three parts have been divided in various ways, and the last one entirely neglected. Native Grammarians divide the whole into two parts, viz. शब्द, *sounds or words*, and धातु *verbal roots*.

The more important rules and remarks are printed with a larger type, while the exceptions to general rules, and observations of less consequence, are represented in a smaller size. The printing of rules and exceptions, &c. with the same sized type, is productive of two serious inconveniences: the one is, that it causes the student much needless labor, by leading him to suppose that the rules thus printed are all of equal importance, and must be committed to memory; the other is, that when he has passed through the fatigue of learning them all, he finds himself frequently in a labyrinth through not understanding their proper application: and attempting to account for every thing by general rules, which should be accounted for by general rules with their corresponding exceptions, he perceives that one rule is in direct opposition to another, and knows not which is to be regarded. The method which has been adopted of employing characters of different sizes, it is hoped, will remove these obstructions.

The character in which Sunscrit works are usually printed is called Daivŭ-nāgŭree; it is read like the English, from the left hand to the right. The native Pundits of Bengal learn to read this character, but few of them can write it with expedition; in composing and copying Sunscrit works they make use of the Bengalee alphabet, which corresponds exactly with the other, except in the shape of the letters.

In representing the vowels of the alphabet in Roman characters, such letters in our own language have been selected as agree not only in sound, but in kind with those for which they stand, vowel for vowel, and diphthong for diphthong. By this means the real nature of the alphabet becomes evident. Afterwards, in explaining the powers of the letters, other characters are given, which, though they do not literally agree with those which they may be used to represent, often serve to express the sound more distinctly or neatly in Roman letters.

A little alteration has been made in the scheme for the permutation of the letters, by which it is rendered more consistent with the order of the alphabet, and consequently easier to be retained in the memory. The vowels stand as in the alphabet, and the semivowels range under their corresponding vowels. The classified letters are like the alphabet taken backwards; reckoning from the right hand to the left, and from the top to the bottom; and the remaining miscellaneous ones are placed under their corresponding classified letters.* So much would not have been said respecting this trifling alteration, had it not been for the influence which it has on the succeeding Rules of Permutation. In uniting a number of words together for the harmony of a sentence, the rules of Permutation may be occasionally dispensed with; but in general, they are attentively regarded, and the frequent neglect of

* In order to understand the difference between this arrangement and that formerly adopted, compare the one at the beginning of the 2nd Chapter of Orthography with the other in the Appendix.

n considered as a great inelegance. The general s should be closely studied, the notes may be read d referred to as exceptions occur.

One peculiarity of considerable magnitude in this work, arises from omitting the system of rejected letters. It appeared to the Author, after minute investigation, calculated rather to exercise the patience than to improve the understanding. The reader will be able to form a judgment respecting it, after seeing an example of its operations in the case of a noun, and the tense of a verb; at the same time he must bear in mind, that what is here stated relative to these two examples, equally applies to the other cases and tenses, &c. and that the rules which constitute this system are not all collected together by those who have used it, but are frequently to be sought for throughout the whole Grammar.

In the Dictionary we find, the word नर्, *a man*. Desirous of putting this word in the Nominative case, we turn to the Grammar, and find that ँस् is added to Nouns of the masculine gender to form the Nominative case, which makes the word नर्ँस्; but the र् of ँस् is *rejected*, which leaves it नरँस्. Is this then the Nominative case? No; because when a letter is rejected some effect is produced by it. What then is the effect of rejecting र्? It is equivalent to a rule. What is the rule to which it is equivalent? It is this, 'that when र् is rejected, the word must end with a final consonant.' Does this rejection then save a rule? No; it only implies one which must be previously learned, and which, being applied in the present instance, makes the

word नरस्. Having obtained the result of the rejected letter, we are afterwards informed that ः is substituted for स् followed by , which makes the word नरः;—so that the whole is to find out that ः is added to form the Nominative case, which is sufficiently shewn by the declension of the noun without any such process.

Again, in the list of verbal roots we have the word याच्—ञ, म, *ask, request.* 1st, The inflection to be added to form the third person of the Indefinite tense is ङि, which makes the word याचिङ्. The ङ of ङि must be *rejected,* which, according to the rule before given in the case of the Noun, makes the word याचि. 2nd. In accounting for the formation of the Indefinite, it is stated that सि must be inserted after the root, by which the preceding word becomes याच्सि; but the च of सि is *rejected,* which leaves it याचसि. 3rd. Another rule states, that स is lost when च is inserted in the root, but is retained when it is not: in the case before us च is regularly inserted, consequently the स is lost, which leaves the root just as it was before सि was inserted, याचि. 4th. A succeeding rule informs us, that when सि is inserted ईम् must be prefixed to the inflection ङि, which will make the root in question, याचीमङ्. The म of ईम् is *rejected,* and we must now search for a rule to know what is to be the result of such a rejection; we find one which informs us, 'that when म् is rejected, the increment with which it is united must be prefixed to the syllable or word;' which is simply saying, that ई must precede ङि, by which the verb will become याचीङ्. 5th. Another rule states, that अम must always be pre-

[illegible]ed to verbal roots in the Imperative, the Indefinite, [illegible] the Subjunctive, unless constructed with the ad- [illegible] The म is *rejected*, which according to the [illegible] the rejection of म makes the word अयाचीद्. [illegible] e have to find a rule, if we are able, for chang- [illegible] nal द् to न्, and then we arrive at the regular Indefinite tense अयाचीन्. Now let any one judge whether all this winding is necessary to find out, that when इ is inserted in the Future, the Indefinite is formed from it, by prefixing the augment अ and changing इता into ईन्; as याचिता, अयाचीन्. As much might be said concerning the other rejected letters; but it would be tedious to enlarge, as the reader must at once perceive the absurdity of this complicated system, whatever may be its pretensions to ingenuity.

The Nouns might be divided into two classes; the first ending with vowels, the second with consonants; but since the variations of the former so much exceed those of the latter, it is conceived that a more regular distribution of them could not be made than that which has been attempted, by forming them into five declensions. Nouns of the 1st declension are equal in number to those of the remaining four. In each number several of the cases are alike; viz. in the singular number, the Ablative and Possessive, with the exception of nouns ending in अ;—in the dual, the Nominative, Objective, and Vocative; the Instrumental, Dative, and Ablative; the Possessive and Locative;—in the plural, the Dative and Ablative. Also the Nominative and Objective of neuters in all the numbers.

Nouns, Adjectives, Pronouns, and Participl
been mixed together more or less in preceding
mars; in this they are treated of separately.

The Verbs are divided into Primitive and I
tive, and subdivided into Common, Active, and
neut. The Primitives amount to nearly two thc
and are kept separate from other words b
Natives. That the Derivatives are distinct verb
not particular moods of other verbs, must be e
from their having voices, moods, tenses, &c. like other regular verbs, which properties could never be ascribed to moods. A Common verb is one common to the two voices, active and middle. An Active verb does not signify, as in English grammars, a transitive one, but one conjugated only in the active voice, whether transitive or intransitive. A Deponent verb is conjugated only in the Middle voice, but has an active signification. The Passive voice is common to them all. In the selection of verbs for examples of the different conjugations, Common ones have been chosen; not because they are the most numerous, for this is not the case, but because they include both the others, all the Active verbs being inflected like the active voice, and all the Deponents like the middle voice of Common verbs. Instead of laying down rules for the formation of each tense as totally unconnected with the rest, all of them have been formed from the three principal parts of the verb; the Present, the Past, and the Future. If a verb is irregular in only one of the principal tenses, under that tense the irregularity is specified; verbs that are irregular in more

than one of the principal tenses, are considered Anomalous, and are arranged together in alphabetic order as the last section of the verbs. Verbs of the 1st conjugation exceed in number those of all the others combined. All the conjugations are alike, except in the present tense and its formatives: and even in these the 4th, 6th, and 10th, are like the 1st, and the 8th like the 5th, when prepared for inflection by the addition of the affixes. Hence the ten might be reduced to six conjugations. By dividing them according as the inflections are united mediately or immediately with the root, they might be reduced to two: but as neither the size of the Grammar nor the labour of the learner would be abridged by either arrangement, it has not been adopted. The Rules of Permutation preceding the conjugations generally serve to extend or diversify the ideas of those contained in the Orthography; and may be attended to at first, or omitted till the conjugations have been learned, at the pleasure of the Student.

One singular plan by which Sunscrit Grammars have been rendered exceedingly prolix, has been that of laying down rules to account for the formation of almost every derivative word. In most cases derivative words may be traced to their respective roots* with the greatest facility; in particular instances, where the origin is doubtful, the methods of tracing them are often so fanciful, that little dependance can be placed upon them. Moreover, as this is a subject

* The Hindoos, like the Jews, trace nearly every word in their language to some verbal root.

which belongs to a Dictionary rather than to a Gra mar, and as a minute investigation of it is rat amusing than essentially necessary, no apology is deem requisite for not having discussed it more extensive

A new arrangement has been made with resp to compound words; they are divided, not as bef in an arbitrary manner, but according to the distinct denomination of the words that are formed. Under six heads Native grammarians include only compound Nouns, Adjectives, and Adverbs: in this work compounds are divided into four classes, Nouns, Adjectives, Verbs, and Adverbs. The former two being numerous, are subdivided into genera and species; the genera include the classes specified by the Natives, and the species shew the various combinations which each genus admits.

In the Syntax the same order has been preserved as in the Etymology. It commences with the nouns, and proceeds gradually through the different parts of speech, including under each part whatever relates either to its concord or government. The examples selected to illustrate the rules have been taken from classical writers. The rules have been regularly numbered from the beginning, to avoid perplexity in referring to them; and the examples of parsing, which succeed, will prove their utility by shewing their application.

In compliance with the usage of European Grammarians, and on account of the important rank which Poetry holds in Sunscrit, a comprehensive and syste-

matic view of Prosody has been introduced; to which have been added, specimens of the different kinds of prose composition. The versification of the Hindoos, though extensive, is tolerably simple; and a knowledge of it will enable the student to correct many blunders, which will be found to exist in almost every book he may peruse. The *name* of each *species* of metre is contained in the example given of it, on which account many verses have been retained, though not quite literally rendered, which otherwise had been changed for some of a more moral and less idolatrous description.

For the convenience of those who may have to converse with learned natives, an Appendix, containing a list of the technical terms used by Sunscrit Grammarians, has been added.

In addition to the preceding remarks, which are designed chiefly to illustrate the specific plan of the work, it may not be improper to offer a few others, more interesting to those who are desirous of forming a correct estimate of the origin, unity, and diversity of languages.

It has frequently been asked, *Was the Sunscrit ever a spoken language?* Some taking the meaning of the word *Sunscrit* to be, *done together*, and the meaning of the word *Prucrit* to be, *not done together*, argue that the latter was spoken; but that the former was modified by a number of learned men assembled for the purpose, and used only in writing. It is true that the word Sunscrit does mean, *compact*,

pure, and the word Praerit, *uncompact*, *impure*; but to maintain on this account, that the former sprung from the latter, is like deriving the fountain from the stream, instead of the stream from the fountain. To account for the formation of many corrupt dialects from an original language is not difficult; but to account for the formation of a pure unspoken language from a corrupt spoken one, is far from being easy. The determining of the question however involves in it nothing of particular consequence, since not what the Sunscrit may have been, but what it now is, gives to it, as far as it concerns us, all its importance. The works composed in Greek and Latin would not be less valuable to us at this period, even should it be supposed that they never were spoken languages. Yet if we form our judgment of the Sunscrit from its being the grand depository of Hindoo literature and science;—from its having living languages derived immediately from it, which resemble it quite as much as the Italian does the Latin, or as the Modern does the Ancient Greek;—and from its containing three kinds of prose composition, one of which is not more difficult than many pieces in its derivative languages, and is spoken with fluency by many Pundits, and also by the higher classes in certain provinces, we shall feel ourselves drawn almost involuntarily to the conclusion, that it must have been once the medium of communication to a considerable part of this country. That it never was spoken in the manner it is now most commonly written by the learned Natives, is very evident; because the existence of so many compound words, and

the exactness with which the sentences are constructed, would imply that forethought and contrivance on the part of the speaker, and that quickness and extent of comprehension on the part of the hearer, which could not possibly exist in common conversation.

Is the Sunscrit more difficult than any other language? Speaking generally, there is little hazard in saying that it is not. In some particulars it may be more so; in some equally so; but in others less.

In the permutation of letters, and the formation of compound nouns and adjectives, it perhaps *exceeds* any other language. All the words in a sentence are frequently run one into another, and the final letters of each word changed to agree with the initial of the succeeding one. In English, were words thus joined together without any permutation of the letters, it would be very puzzling to a learner; but if the final letters of each word were changed to agree with the initial of the next, the difficulty would be greatly encreased. This is the case in Sunscrit; and although the changes are all natural, and easily acquired by a little perseverance, yet to a beginner they form a serious obstacle. In some other languages compound nouns and adjectives are numerous, but in none perhaps so much so as in the Sunscrit. The compounds of other polished tongues are generally contained in their dictionaries; those of the Sunscrit are not: indeed it is impossible that they should; for it admits not only of compounds, but of double compounds; and of both not a definite, but an

indefinite number. Instances are to be found in which, by means of this double composition, a single word is a hundred syllables long: and no person, however well he may be acquainted with the elements of which they are composed, and able to explain them when formed, can ever say that he knows all the compounds which the language admits; because the formation of them depends upon the fancy, and may consequently be as diversified as its operations. A man may know how many genera and species of compounds there are, but can never tell the number of words which each genus or species embraces. This plan of compounding words has offered to Indian poets a boundless scope in the use of vocables, and may serve to account for the great variety of their poetical metres.

In the number of its synonimous terms, the Sunscrit perhaps *equals* any other language. Words serving to express the same idea vary generally from two to thirty-five; for instance, for *hand* there are 5; for *light* 11; for *cloud* 15; for *moon* 20; for *snake* 26; for *slaughter* 33; for *fire* 35; for *sun* 37, &c.

With regard to inflections, the Sunscrit falls *far short* of the Greek. In the declension of Nouns, &c. it has three more cases; but in the conjugation of a verb under the different moods of the three voices, it has fifty-four tenses less. Under the different moods there are 11 tenses in the Active, 11 in the Middle, and 11 in the Passive, making the sum total 33; in Greek there are 28 in the Active, 28 in the Middle, and 31 in

the Passive, making the sum total 87 : so that there are nearly three times as many inflections in a Greek, as in a Sunscrit verb. Besides this, there is a much greater number of verbs inflected in the three voices in the former than in the latter. Again, in Sunscrit there are no contractions, and a much less number of compound verbs. Now since the inflections of verbs form a principal part of any Grammar, and since the Sunscrit will scarcely bear a comparison with the Greek in this respect, though it is more perplexing to a learner in some other particulars, we conclude on the whole, that it cannot be a more difficult language.

Does the Sunscrit resemble any other language? In several particulars it is like the Greek or Latin. To state them all would far exceed the bounds of this Preface; it may not however be amiss, in order to excite farther inquiry, to adduce a few instances. It must be premised, that अ is equivalent to the Greek *o* or to the Latin short *u*; that ं is equivalent to the Greek ν or the Latin *m*; and that ः is equal to *s*[1].

The Rules of Permutation in Greek, as far as they extend, correspond very much with those in Sunscrit: as, ἐ + λάμπω = ἐλλάμπω, illustro, *illuminate*; विद्वान् + लिखति = विद्वाल्लिखति, *a wise man writes*.—In Greek and Latin the declensions are five; there is the same number in Sunscrit.—In Greek the feminine gender generally ends in *ā* or *ē*; so it does in Sunscrit;

[1] These are not fanciful premises, for अ has always the sound of short *u* or *o*; ं as a final may always be written म् *m*, and when joined with another consonant it generally becomes n; and स *s*, when final, is always expressed by ः.

as, *ἀγιδία*, लज्जा, pudicitia, *modesty* or *shame*. *γυνή*, नारी, fœmina, *a woman*.—In Greek the numbers are three; they are the same in Sunscrit.—In Greek a great part of the Masculine nouns end with *os*, and the Neuters with *on*: in Latin the former end in *us*, and the latter in *um*: in these respects the Sunscrit resembles either. As, Masc. Nom. *κύριος*, ईश्वरस्, dominus, *a lord* or *master*; Obj. *κύριον*, ईश्वरम्, dominum; Inst. plur. ईश्वरैस्, *κυρίοις*, dominis. Neut. Nom. and Objective *ἄροτρον*. हलम्, aratrum, *a plough*.—In Greek and Latin most adjectives have three terminations, some have only two; the same applies to Sunscrit: as, Nom. *καλὸς, καλὴ, καλὸν*; शुभस, शुभा, शुभम; bonus, bona, bonum; *good, fair*. Obj. *καλὸν, καλὴν, καλὸν*, शुभम्, शुभाम्, शुभम्; bonum, bonam, bonum.—In Greek, the comparisons are formed by *τερος* and *τατος*: in Sunscrit by तरस and तमस.—In Greek and Latin the pronouns are irregular; so they are in Sunscrit; as, Nom. *ἐγὼ*, अहं, ego, f. Obj. *μὲ* मा, me, *me*. Nom. *σὺ*, त्वं, tu, *thou*; Obj. *σὲ*, त्वा, te, *thee*.—The Sunscrit plurals are like the Latin; as, नस्, nos, *we*; वस, vos, *ye*.—In Greek there are two kinds of verbs, Primitives and Derivatives; so there are in Sunscrit.—In Greek the conjugations of Primitives admit of various divisions*, but there are four sorts of Derivatives; the same applies to the Sunscrit.—In Greek there are three Voices; so there are in Sunscrit.—The Imperfect and Indefinite tenses in Greek are formed

* The Westminster and Eton Grammars make nine of them, six simple and three contracted; others make less, but by a process which, if applied to the Sunscrit, would equally reduce its number. See page xiii.

by prefixing the augment and changing the finals; the perfect by reduplicating the first letter and changing the finals, or by affixing the auxiliary verb: the same is done in Sunscrit.—Some of the inflections also are the same in Sunscrit as in the Greek; as, Mid. 3rd singular and plural *αἰτέεται, αἰτέονται*; याचते, याचन्ते; *he asks, they ask: ἠτέετο, ἠτέοντο*; अयाचत, अयाचन्त; *he asked, they asked.*—Many of the derivative and compound words are formed in the same manner as those in Greek; as, *λογία*, from *λόγος*; वाचा, from वाच्, *a word or account, &c.* *Θεὸς* + *λογία* = *Θεολογία*; ईश्वरः + वाचा = ईश्वरवाचा, *a word or account of God.* *γλαυκὸς* + *ὤψ* = *γλαύκωψ*, or *γλαυκῶπις*; नीलः + अक्षि = नीलाक्ष, *blue eyed.*

How far the Sunscrit in general agrees with the Greek in its concord and government, and some of its poetical metres, may easily be ascertained by perusing the rules of the Syntax and Prosody. There is a striking likeness between the Greek and Sunscrit in the position of words and the use of participles: and there are also many instances in which Sunscrit words correspond with others in Latin or Greek.

From the above remarks it is evident, that there is a similarity existing between the structure of the Greek and Sunscrit; on which account the plan pursued in this work will be found to agree very much with that adopted in Greek Grammars:—which therefore is not entirely new in itself, but will readily be acknowledged as new, in its application to this language.

The present age is too much enlightened by experience to urge against this or any other attempt the stale objection, that innovation in what has been established by long custom, is intolerable; for in this case there would be an end to all latitude of enquiry, and a comple stagnation of ideas in the moral world: which would not only stop the progress of literature and science, but reduce us again to the barbarity of our ancestors.

It is true, that freedom of thought and latitude of investigation to a mind, in which fancy predominates over reason, and the rage for novelty over the love of truth, are the fruitful source of many errors; and when exercised on important subjects are worthy of entire neglect, or severe animadversion. But every arduous attempt either to develope what is unknown, to illustrate what is obscure, to simplify what is complex, or to render easy what had before been considered almost insuperable, on any subject connected with the interests of learning, is at least entitled to candour. In this light it is hoped the present work will be looked upon by the reader. The Author has entirely mistaken his own motives, if in any instance he has made the least innovation through a desire to depreciate the labours of others, or vainly to distinguish his own; and will be willing to confess any errors which may still exist, when pointed out by the candid and enlightened critic.

To the works of his Predecessors he would not forget to acknowledge himself highly indebted, in

the prosecution of his design they have been constantly referred to, and the substance of many rules and various examples taken from them:—indeed it has been his concern to avail himself of every advantage they could afford, together with the assistance of able Pundits, and the advice of those kind friends, with whom he has the happiness to be more immediately connected. The Authors principally consulted have been Dr. Carey, Dr. Wilkins, Mr. Colebrooke, Mr. Foster, Vŏpădaivă, Dûrgădāsă, and Gŭngādāśa.

Probably no one ever entered on the study of this language, without sincerely wishing, that by some means or other the Grammar of it could be rendered less circuitous and toilsome. A conviction that it might be made so by modelling it on a new plan, first induced the Author to compose this work; and a hope that it will prove so, has since encouraged him to offer it to public notice. Whether he has been judicious in the application of this new method, and how far former intricacies are removed by it, it now remains for the impartial reader to determine.

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SUNSCRIT GRAMMAR.

SUNSCRIT Grammar may be divided into four parts, viz. Orthography, Etymology, Syntax, and Prosody.

PART I.

ORTHOGRAPHY.

ORTHOGRAPHY teaches the number, power, division, combination, and permutation of Letters.

CHAP. I.

OF THE NUMBER, POWER, DIVISION, AND COMBINATION OF THE LETTERS.

(1.) There are *fifty* Letters, sixteen of which are called Vowels, and thirty-four Consonants.

VOWELS.

अ *ă*	आ *ā*	इ *ĕ*	ई *ē*
उ *ŭ*	ऊ *ū*	ऋ *rĕ*	ॠ *rē*
ऌ *lrĕ*	ॡ *lrē*	ए *ai*	ऐ *oi*
ओ *oa*	औ *ow*	अं *ăng*	अः *ăh*

CONSONANTS.

क *kă*	ख *khă*	ग *gă*	घ *ghă*	ङ *gnă*
च *chă*	छ *chhă*	ज *jă*	झ *jhă*	ञ *neă*
ट *tă*	ठ *thă*	ड *dă*	ढ *dhă*	ण *ănă*
त *ṭă*	थ *ṭhă*	द *ḍă*	ध *ḍhă*	न *nă*
प *pă*	फ *phă*	ब *bă*	भ *bhă*	म *mă*
य *yă*	र *ră*	ल *lă*	व *vă*	
श *shă*	ष *shă*	स *să*	ह *hă*	क्ष *kshă*

(2.) The following observations may serve to illustrate the *powers* of the Letters.

The vowels in relation to each other are to be considered only as short (˘), and long (-); but when the short vowel has a medial sound

according to English Orthography, it is distinguished by this sign (◌ঁ).

অ, আ.

অ is pronounced like *a* in the word *tolerable* or *America*, as অনল *ŏnălă*, fire. At the beginning of words, when it is a privative, or comes before a double consonant, it sounds nearly like *a* in *fall*, as অকারণ *âkāruně*, without a cause; অর্ঘ *ârghă* price. In the middle of words it is generally pronounced like *u* in *tub*, as মরণ *mŭrŭně*, death. By the natives of Bengal it is often sounded like *o* in *for*, as নষ্ট *nôshtă*, destroyed. At the end of words a short *a* always expresses its proper sound. In the pronunciation of many Sunscrit words in Bengalee and English, the final *a* is dropped, as *Rām* for *Ramă*, and *Sŭnscrĭt* for *Sŭnscrĭtă*.

আ is a long vowel corresponding to অ;—it requires double the time in pronunciation, and has the sound of *a* in *far*, but is rather longer, as কাল *kālă*, time.

ই, ঈ.

ই is pronounced like *e* in *devout*, as পিতা *pêta*, a father; but when followed by a double or final consonant, it may be more fitly expressed by *i* in *pin*, as নিন্দা *nĭndā*, reproach; হস্তিন্ *hŭstĭn*, an elephant.

According to the rules of English Orthography, *i* is never used, and *e* is always mute, at the end of words; hence when इ is final, it should be expressed by *y* short, which when a final, is always a vowel, and exactly of the same power as *e* or *i:* as वृद्धि, *vriddhĭy*, increase.

ई is the corresponding long vowel of इ, and is rather longer than any sound of *e* or *ee* in English; the *e* in *me* is nearly like it, as भी *bhē*, or *bhee*, fear.

उ, ऊ.

These, like the preceding, are two corresponding vowels, the one short and the other long; the first sounds like *u* in *bull*, the second like *u* in *prune*, but is rather longer; as कुमार *kŭmāră*, a prince; भूपाल *bhūpālă*, a king.

oo being a diphthong cannot fitly represent single vowels, yet it may often with advantage be used to express their sound. For उ, it must be pronounced like *oo* in *foot*; and for ऊ, like *oo* in *fool*: as गुण *goonă*, quality; भू *bhōō*, earth.

ऋ, ॠ; ऌ, ॡ.

The first two are compounds formed by the union of the simple vowels इ and ई with the semivowel र; the other two are formed by the union of the former with the semivowel ल.—They are pronounced, according to the power of each letter taken separately, *rĕ*, *rē*, *lrĕ*, *lrē*.

ए, ऐ; ओ, औ.

ए and ऐ are formed by the union of अ and आ with इ and ई; the other two by अ and आ with उ and ऊ. The ए and ओ are improper, the ऐ and औ proper diphthongs.

ए has the sound of *ai* in *rain*, or *ei* in *rein*, as वेद् *vaidă*. The French *e (é)* has been generally used to express the first of these sounds; but there seems no need of referring to the French, or of representing diphthongs by single vowels, when the English language supplies both appropriate sounds and characters.

ऐ has the sound of *oi* in *oil*, as दैत्य, *doityă*, a demon. *I* when long is considered as a diphthong in English, and may therefore be used at pleasure for *oi*. When ए and ऐ are final, they should be expressed by *ay* and *oy*, as मे *may*, mine; रै *roy*, wealth.

ओ sounds like *oa* in *coal*, as लोक *loakă*, people. *o* long may at any time be used to express the sound of *oa*, but being a single vowel cannot be considered as a proper representative of the diphthong ओ.

औ is pronounced like *ow* in *how*, as नौ *now*, a boat. *Ou* may be used for *ow*, but it is not so uniform in its sound.

ं, ः.

The former is substituted for र्, and is pronounced like it, but occurs only in the middle and at the end of words:—the latter seems to be substituted for स्; there is no sound exactly like it in the English language, the nearest to it is the abrupt sound of *h* when pronounced in the interjections *ah! oh!* as कः *kăh*, who?

The अ before ं and ः (in अं and अः) does not belong to them as letters, but is prefixed for the sake of pronouncing them: they are always preceded by a vowel or diphthong.

क, ग; च, ज; ट, ड; त, द; प, ब.

The above are all simple letters; the first two gutturals, the second palatines, the third linguals, the fourth dentals, and the fifth labials.

क and ग are like *k* and *g* hard, in the words *king*, *give;* but are pronounced by putting the tongue rather farther back in the mouth: as, काक *kākă*, a crow; गमन *gŭmŭnă*, a going. In English *c* is generally used for *k* before a single consonant, and may also at pleasure be used for *k* before *a*, *o*, and *u*: as संस्कृत *Sunscrit;* कारा *cārā*, a prison, &c.

च and ज are like *ch* and *j* in the words *church* and *just;* as चिन्ता *chĭntă*, thought; जय *jăyă*, victory.

ट and ड are like *t* and *d* in the words *take* and *do*, as टीका *tēkā*, a commentary; दण्ड *dŭndă*, a staff. ड preceded by a vowel is pronounced like a French *r* by the Bengalee Pundits, as पीडा *pēră*, pain.

ण and ड़ are pronounced by applying the tip of the tongue to the roots of the teeth. In Roman letters a dot under them, or italics, may be used to distinguish them from the common *t* and *d*, as तारा *ṭārā*, a star; दास *ḍāsă*, a servant.

प and ब are like *p* and *b* in *pace* and *book*, as पात्र *pātră*, a vessel; बाल *bālă*, a child. A stroke is drawn through ब *b* to distinguish it from ब *v*; but by the Natives व and ब are often written alike, and by those in Bengal pronounced alike.

ख, घ; छ, झ; ठ, ढ; थ, ध; फ, भ.

These are the aspirates of the foregoing simple consonants. There are no sounds like them in English: they have generally been represented by the last letter of one word and the first of another, as blac*k-h*eath, ho*g-h*erd, fe*tch-h*ence, &c. This appears to be the best representation that can be given of them: yet it is not exactly correct, as a certain *hiatus* takes place between the two letters in these examples; but to give these aspirates their proper sounds, it is necessary to pronounce both the letters with the same breath. The aspirates therefore are to be considered as letters which contain the powers of their corresponding simple letters, and of *h* so closely

united with them, that both can be uttered with one breath, as शाख *shākhă*, a branch; घास *ghāsă*, grass, &c. ढ has the sound of *rh* in the same situation as ड has that of the French *r*, as, मूढ *mūrhă*, a fool. फ is often pronounced by some Pundits like *ph* in *physic*, as फेण *phainŭ*, froth.

ङ, ञ, ण, न, म.

These are all nasals, and must be varied in their sound according to the class of letters to which they belong, the first being a guttural, the second a palatine, the third a lingual, the fourth a dental, and the fifth a labial nasal. ङ at the beginning of a word is pronounced like *gna;* in the middle like a strong nasal *n**, and at the end like *ng* in *sing*. ञ, ण, and न have all the sound of *n*, but are modified by the different organs with which each is articulated, as, ज्ञ *gnā*, sound; अङ्क *ânkă*, a mark; नर *nŭrŭng*, a man; सञ्चय *sŭnchāyă*, a collection, &c. म is like *m* in the word *mind*, as माता, *mātŭ*, a mother.

Though the one sign *n* is used for four of the above five letters, it will not be difficult to ascertain which it represents; since if it stands for the first, it will generally be distinguished by a following guttural letter; if for the second, by a following palatine; if for the third, by

* *n* has this nasal sound in English, when medial and followed by *g*, *k*, or its representative *c;* but when followed by any other *single* letters *ng* appears necessary to express it, though *ng* as a medial in Roman letters has not the most elegant appearance. See Walker's Principles, p. 61.

its being a simple *n*; and if for the fourth, by its having a dot under it.

य, र, ल, व.

य has the sound of *y* in *young*, as याजक *yājŭkă*, a priest. The Pundits in Bengal give it the sound of *j* in *just*, as *jājŭkă*.

र is pronounced like *r* in *rod*, as रूप *rūpă*, form, color.

ल sounds like *l* in *lane*, as लाभ *lābhă*, gain.

व is like *v* in *vain*, as वात *vātă*, wind: when it is the last letter of a compound consonant, it has the power of *w*, as द्वार *dwāră*, a door.

श, ष, स.

The first is like *sh*, and the last like *s* in English; the middle is *sh* pronounced by raising the tip of the tongue to the top of the mouth; as शाप *shāpă*, a curse; शेष *shaishă*, an end; सार *sāră*, essence.

ह, क्ष.

ह is pronounced like *h* in *heart*, as हस्त *hŭstă*, a hand: when compounded with य, it is softened by the inhabitants of Bengal into *j*, as मुर्ख्यनि *mŭjyŭntў*, they are foolish.

क्ष is a compound of क and ष; its proper sound therefore is *kshă*; but by the Pundits in Bengal it is pronounced *khyă*.

(3.) The letters are *divided* into Vowels and Consonants. The Vowels are subdivided into

Short	अ	इ	उ	ऋ	ऌ
Long	आ	ई	ऊ	ॠ	ॡ
Grave	अं	इः	उं	ऋं	ऌं
Similar	अ आ	इ ई	उ ऊ	ऋ ॠ	ऌ ॡ
Dissimilar	अ इ	आ उ	उ ऋ	उ ऌ	ऌ आ

Four of the remaining six are diphthongs: the other two, having powers peculiar to themselves, may be considered as anomalous.

ऋ, ॠ: ऌ, ॡ, though placed among the pure vowels, should also be considered as anomalous; since like अं and अः they participate the properties both of a vowel and a consonant.

The Consonants are divided into two sorts, denominated Classified and Miscellaneous. The former includes the first five lines, which are classed in regular order; and denominated, from the first letter in each class, the क

class, the च class, &c.—All the others are miscellaneous. They may all, with the exception of ल, be thus arranged, according to their specific nature, and the organs by which they are pronounced:—

Gutturals	क*	ख	ग	घ	ङ	ह	
Palatines	च	छ	ज	झ	ञ	य	श
Linguals †	ट	ठ	ड	ढ	ण	र	ष
Dentals	त	थ	द	ध	न	ल	स
Labials	प	फ	ब	भ	म	व	

(4.) There are two ways of *combining* letters:—the one by uniting a vowel with a consonant; the other by uniting two or more consonants together.

अ is inherent in every letter, except when this mark (्), or another consonant is subscribed, as तक् *tăk*, क्त *ktă*. If another vowel is compounded with the consonant, it naturally supplies its place, as कि *kĕ*.

* The first and third letters in each line are called unaspirated, the third and fourth aspirated. ङ, ञ, ण, न, म are called nasals, and ह, य, र, ल, व, semivowels.

† Or Cerebrals.

The other vowels, when united with a consonant, are contracted in the following manner:—

आ	becomes	ा	as	का	*kă*
इ	—	ि	—	कि	*kĕ*
ई	—	ी	—	की	*kē*
उ	—	ु	—	कु	*kŭ*
ऊ	—	ू	—	कू	*kū*
ऋ	—	ृ	—	कृ	*krĕ*
ॠ	—	ॄ	—	कॄ	*krē*
ऌ	—	ॢ	—	कॢ	*klrĕ*
ॡ	—	ॣ	—	कॣ	*klrē*
ए	—	े	—	के	*kai*
ऐ	—	ै	—	कै	*koi*
ओ	—	ो	—	को	*koa*
औ	—	ौ	—	कौ	*kow*
अं	—	ं	—	कं	*kăng*
अः	—	ः	—	कः	*kăh*

Compound Consonants are numerous, but simple in their formation. Those of two letters are of several sorts:

1st. न, म, य, र, ल, व, *added to any other consonant*, as

क्न *knă*	क्म *kmă*	क्य *kyă*
क्र *kră*	क्ल *klă*	क्व *kwă*
त्न *tnă*	त्म *tmă*	त्य *tyă*
त्र or ट्र *tră*	त्ल *tlă*	त्व *twă*
ह्न *hnă*	ह्म *hmă*	ह्य *hyă*
ह्र *hră*	ह्ल *hlă*	ह्व *hwă*

2d.—*Double Letters.*

क्क *kkă*	ख्ख *kkhă*	ग्ग *ggă*	घ्घ *gghă*	ङ्ङ *nnă*
च्च *chchă*	छ्छ *chchhă*	ज्ज *jjă*	झ्झ *jjhă*	ञ्ञ *nneă*
ट्ट *ttă*	ठ्ठ *tthă*	ड्ड *ddă*	ढ्ढ *ddhă*	ण्ण *nnă*
त्त *ttă*	थ्थ *tthă*	द्द *ddă*	ध्ध *ddhă*	न्न *nnă*
प्प *ppă*	फ्फ *pphă*	ब्ब *bbă*	भ्भ *bbhă*	म्म *mmă*
य्य *yyă*	ल्ल *llă*	श्श *shshă*	ष्ष *shshă*	स्स *ssă*

* When two aspirates are compounded, the first is always expressed by the unaspirated letter.

3rd.—*Nasals, with their corresponding Letters.*

ङ *nkă*	ङ्ख *nkhă*	ङ्ग *ngă*	ङ्घ *nghă*
ञ *nyă*	ञ्ल *nlă*	ञ्व *nwă*	ञ्श *nshă*
ञ्ष *nshă*	ञ्स *nsă*	ञ्ह *nhă*	ञ्क्ष *nkshă*
च *nchă*	च्छ *nchhă*	ञ्ज *njă*	ञ्झ *njhă*
ण्ट *ntă*	ण्ठ *nthă*	ण्ड *ndă*	ण्ढ *ndhă*
न्त *nṭă*	न्थ *nṭhă*	न्द *nḍă*	न्ध *nḍhă*
म्प *mpă*	म्फ *mphă*	म्ब *mbă*	म्भ *mbhă*

4th.—*Miscellaneous.*

क्त *ktă*	क्थ *kthă*	क्ष *kshă*	ग्द *gdă*
ग्ध *gdhă*	ग्ब *gbă*	ग्भ *gbhă*	ग्ह *ghă*
ज्ञ *chnă*	ज्ञ *jnă**	ज्ञ *dgă*	ज्ञ *dbhă*
त्क *ṭkă*	त्ख *ṭkhă*	त्प *ṭpă*	त्फ *ṭphă*
त्स *ṭsă*	द्ग *dgă*	द्घ *dghă*	द्ब *ḍbă*
द्भ *ḍbhă*	न्प *npă*	न्फ *nphă*	न्ध *nḍhă*
न्ष *nshă*	न्स *nsă*	प्त *ptă*	प्थ *pthă*
प्स *psă*	ब्द *bdă*	ब्ध *bdhă*	ल्क *lkă*

* Pronounced *gyă*.

ग्ल *lgă*	ल्ट *lṭă*	ल्प *lpă*	ल्भ *lbhă*
ल्ह *lhă*	ज्ज *vjă*	ज्झ *vjhă*	व्ध *vdhà*
श्च *shchă*	श्छ *shchhă*	ष्ट *stă*	ष्ठ *shthă*
श्न *shnă*	श्प *shpă*	श्फ *sphă*	श्क *skă*
स्ख *skhă*	स्त *sṭă*	स्थ *sṭhă*	स्प *spă*
स्फ *sphă*	ह्न *hnă*		

Compounds of three Letters are formed by adding त, य, न, म, य, र, ल, व, or स to some of the preceding; as

क्त्य *ktyă*	क्त्र *ktră*	क्त्व *ktwă*
क्न्य *knyă*	क्र्य *kryă*	क्ष्ण्य *kshshă*
त्स्थ *ṭsṭhă*	त्स्न *ṭsnă*	त्स्म *ṭsmă*
त्स्य *ṭsyă*	त्स्र *ṭsră*	त्स्व *ṭswă*
न्त्त *nṭtă*	न्त्य *nṭyă*	न्त्र *nṭră*
न्त्व *nṭwă*	न्त्स *nṭsă*	न्ध्व *nḍhwă*
प्स्थ *psṭhă*	प्स्म *psmă*	प्स्य *psyă*
प्स्व *pswà*	म्प्य *mpyă*	म्प्र *mpră*
म्प्ल *mplă*	म्प्स *mpsă*	ल्प्त *lptă*
ल्प्थ *lpṭhă*	ल्प्य *lpyă*	ल्प्स *lpsă*, &c.

Compounds of four Letters are formed by adding म, य, or व to some of the above.

द्ध *gddhwă*	ङ्क्त *nktwă*	त्स्न *tsnyă*
द्ध्न *ddhnyă*	न्त्र *ntryă*	न्त्व्य *ntwyă*
न्त्स्य *ntsyă*	न्त्स्व *ntswă*	ल्प्स्म *lpsmă*
ल्प्स्य *lpsyă*	ल्प्स्व *lpswă*	स्त्र्य *strya*

Most of the following signs are used as substitutes for some of the preceding letters :—

ऽ is used for अ when it is not to be pronounced : as, को ऽयं, *who is this?*

ष्ठ is sometimes used for स्थ.

. at the end of words is used for म्, as नरम्, नरं, *a man.*

: at the end of words is used for स् and र्, as प्रायस्, प्रायः, *almost;* प्रातर्, प्रातः, *early.*

ः is a substitute for : in certain situations, as कः करोति, *who acts?*

ँ denotes that the letter over which it is placed is nasal, as स्वयमेवलिखति, *himself writes.*

र् is used for र, when it is the first member of a compound consonant; र when it is the last:—as सूर्य्य, *sun;* क्रिया, *an action.*

A single consonant after ं may be doubled, as कर्म्म, *a work*.

र with ऋ is thus expressed, ृ; with ॠ thus, ॄ or ॣ; as मृग, *a stag*; कॄप, or कॣप, *a form*.

ऌ *lrăं* is properly the last letter in the alphabet; it is used in the *Vaidă*, and in most of the provincial alphabets. In Bengal it has become obsolete, and ऋ occupies its place.

An oblique line drawn through a letter, signifies that it is doubled; placed under one, that it has no inherent vowel, but is final; as म्न *mnă*; वाच्, *văch*, *a word*.

ऽ or ꣳ is used to distinguish the grave from the short vowel, as रामऽ or रामꣳ, *O Rāmâ!*

। over a vowel is used in the *Vaidă* for an acute accent, ॒ under one for a grave, and ॑ above one for a circumflex.

। in poetry is used for dividing distichs and verses: at the end of the latter it is frequently doubled. In prose it is used for a period.

CHAPTER II.

OF THE PERMUTATION OF LETTERS.

This part of Orthography applies to the changes that take place in uniting one letter with another to form a syllable; one syllable with another to form a word; one word with another to form a compound word; and all the words in a sentence together to preserve harmony of sound in the pronunciation.

The following artificial arrangement of the Alphabet has been adopted, to express the rules for the permutation of letters in a concise manner:—

अ इ उ ऋ ऌ	ए ऐ ओ औ
ह य व र ल	ङ ञ ण न म
घ झ ढ ध भ	ग ज ड द ब
ख छ ठ थ फ	क च ट त प
	श ष स

Under the above short vowels their corresponding long ones are inclu

two letters being mentioned with a dash between them, the intermediate ones are included; thus अ—औ means all the vowels, and ह—म all the consonants.

ह, though one of the semivowels, is also included in ष—स.

The changing of इ and ई to ए; उ and ऊ to ओ; ऋ and ॠ to अर्; and ऌ and ॡ to अल्; is called *goon.*

The changing of अ to आ; इ, ई, and ए, to ऐ; उ, ऊ, and ओ to औ; ऋ and ॠ to आर्; ऌ and ॡ to आल्; is called *vriddhy.*

RULES OF PERMUTATION.

RULE I.

When two similar vowels come together, they coalesce and form a long one: as,

न + अद्य = नाद्य, *not to-day.*
तथा + अहं = तथाहं, *so I.*
+ आगता = सागता, *she is come.*

अधि + ईश्वरः = अधीश्वरः, *an emperor.*

किन्तु + उपायः = किन्त्वपायः, *but the remedy.*

पितृ + ऋद्धिः = पित्रृद्धिः, *a father's wealth.*

1. Interjections when single vowels, and indeclinable words ending with [redacted] do not unite with the following vowels whether similar or dissimilar, as अ अनन्त, *O Eternal;* उ ईश्वर, *O Lord!* उ and इति make उदिति and विति, *O this!*

2. In like manner अमी preceding the plural, dual nouns ending with ई, ऊ, and ए, and vocatives with the grave accent, do not coalesce; as अमी ईशाः, *these lords;* धेनू इमे, *these two cows;* राम३ एहि, *O Rāmā, come.*

3. उ, if it follows ए—प and is succeeded by a vowel, admits of two forms; as किमु + उक्तं = किमूक्तं or किम्वुक्तं, *what is spoken?*

4. ऋ and ऌ coalesce and form ॡ, as होतृ + ऌकार, = होतॄकार; *the sign* ऋ *of a priest;* but ऌ and ॡ are used only in the formation of fanciful words.

RULE II.

अ and आ final, if they come in contact with a dissimilar vowel, produce the change called *goon;* if with a diphthong, that called *vriddhy;* as,

परम + ईश्वरः	= परमेश्वरः,	*the great God.*
हित + उपदेशः	= हितोपदेशः,	*good advice.*
गंगा + उदकं	= गंगोदकं,	*Ganges' water.*
तव + ऋद्धिः	= तवर्द्धिः,	*thy wealth.*
च + एतत्	= चैतत्,	*and this.*
तव + ओष्ठ	= तवौष्ठ,	*lips.*

1. अ final followed by ऋ has three forms, as राजा and ऋषि make राजा ऋषि, राज ऋषि, or राजर्षि, *a royal sage.* एव admits *vriddhy* only when particularly emphatic: as, अद्येव, *to-day;* अद्यैव गच्छ, *go to-day.*

2. The diphthongs ऐ and औ cannot be made longer, and therefore suffer no change: as, ईश्वर + ऐक्यं = ईश्वरैक्यं, *the unity of God;* भव + औषधं = भवौषधं, *medicine for the world.*

3. In the above rules, the अ and आ may be considered either as dropped, or as coalescing with the vowel that follows.

RULE III.

All the other final vowels and the diphthongs, when they come in contact with dissimilar vowels, undergo the following changes :—

इ and ई become य्, as प्रति + उवाच = प्रत्युवाच,
he replied.

उ — ऊ — व्, — तु + इदानीं = त्विदानीं,
and now.

ऋ — ॠ — र्, — मातृ + आनन्दः = मात्रानन्दः,
a mother's joy.

ऌ — ॡ — ल्, — तृ + अनुबन्धः = तनुबन्धः,
the characteristic ल्.

ए becomes अय्, — ते + उत्साहः = तयुत्साहः,
thy perseverance.

ऐ — आय्, — तस्मै + उक्तः = तस्मायुक्तः
spoken to him.

ओ — अव्, — यो + इच्छा = यविच्छा,
desire of heaven.

औ — आव्, — ददौ + अन्नं = ददावन्नं,
he gave rice.

1. The vowels admit of three forms, as नदी अत्र, नद्यत्र, and नदत्र, *a river here.*

2. The diphthongs admit of two forms, by dropping य् or व्; as घटते + इति = घटतयिति or घटत इति, *thus it happens.* इति, following a vocative ending with ओ, has three forms, as प्रभो इति, प्रभइति, प्रभविति, *this Sir!*

3. When ए or ओ comes before अ, the अ is dropped, as ते + अपि = तेपि *they also;* गुरो + अयं = गुरयं *Master!*

RULE IV.

ः when followed by क्—प, becomes क्—म्; when followed by a vowel, म्; as,

किं	+	कर	= किङ्कर,	*a servant.*
किं	+	चित्	= किञ्चित्,	*a little.*
किं	+	तु	= किन्तु,	*but.*
किं	+	एतत्	= किमेतत्,	*what is this?*

1. In distinct words ः generally remains unchanged, when followed by a consonant; at the end of a line or sentence, it always admits of two forms: as किं नज्ज्ञानं, *what is that knowledge?* नरः or नरम्, *a man.*

2. If ः is followed by श, ष, or स, it may become the same, but admits of two forms: as यंयम्यते or यँयाम्यते, *he frequently desists.*

RULE V.

ः preceded by अ, and followed by अ or ह्—ब, becomes ओ; preceded by इ—औ, and followed by अ—ह, becomes र्; as,

उपदेशः	+	अपि	= उपदेशोऽपि,	*instruction also.*
कः	+	गतः	= कोगतः,	*who is gone?*
अग्निः	+	अयं	= अग्निरयं,	*this fire.*
		मुनिः	= मुनिर्गतः,	*the sage is gone.*

1. The ऊ is changed to ओ by Rule 2nd, and the following अ is dropped by Rule 3d, note 3d.

2. If आ precedes :, and is followed by अ—ब, the : is dropped; as, चराः + अत्र = चरा अत्र, *spies here.*

3. If आ or इ—ओ follow : preceded by अ or आ, the : is generally dropped, but may become य्: as, नरः + उग्रः=नरउग्रः or नरयुग्रः, *an angry man.*

4. The : of भोः, अघोः and भगोः is lost when followed by इ—ब. but when followed by अ—ओ, has two forms, as भोरक्ष, *O save!* भोअनन्त, or भोयनन्त, *O Eternal.*

5. The : substituted for र् becomes र्, if preceded by अ—ओ, and followed by अ—ब; but has two or more forms, when followed by ख—प; as प्रातः + अत्र = प्रातरत्र, *here in the morning;* गीः + पतिः=गीःपतिः, गीर्पतिः, and गीष्पतिः, *master of speech.*

6. If two र्'s come together, one of them is dropped, and the preceding vowel is made long; as, शिशुः + रक्षितः=शिशूरक्षितः, *the child was preserved.*

RULE VI.

: followed by ख—स becomes ष—स; as,

ताः + च = तास, *and they.*

सारथिः+टीकते=सारथिष्टीकते, *the charioteer goes.*

कः + तनोति = कस्तनोति, *who extends?*

कः + शेते = कश्शेते, *who sleeps?*

1. When ः is followed by क, ख, प, फ, it generally remains unchanged; if followed by any other letter of ख—प compounded with स, it always remains unchanged; if followed by श—स, it admits either form; as यःकश्चित्, *whosoever.* कः खड्गः, *what hilt?* कःशेते, or कश्शेते, *who sleeps?*

2. Before क, ख, प, फ, it sometimes becomes ×, and is pronounced from the root of the tongue before the former two, and from the palate before the latter; as, क× करोति, *who acts?* क× पठति, *who reads?*

3. The ः of the pronouns सः and एषः is dropped when followed by any letter besides अ, as सएषः, *this man;* सगच्छति, *he goes.* If अ privative is prefixed, the ः is not dropped; as असौ नरः, *not this man.*

RULE VII.

घ्—ष्, followed by ख—स, become क्—ष्; and घ्—स्, followed by घ—ब, become ग्—ब्; as,

छ्	+ छ	= च्छ,		*a compound* छ.
लभ्	+ स्यते	= लप्स्यते,		*he will gain.*
समिध्	+ तक्षा	= समित्तक्षा,		*a wood-cutter.*
घ्	+ घ	= ग्घ		*a compound* घ.
ककुभ्	+ भिः	= ककुब्भिः,		*by the points of the compass.*
षघ	+ दर्शनं	= षड्दर्शनं,		*the six Dorshuns.*

1. This rule particularly applies to the final letters of nouns, adjectives, and verbs when inflected, whether the inflection be made by the simple change of the final, or by joining it with another affix or word: as क्षुध्, *hunger*, Nominative क्षुत् or क्षुद्, Instrumental क्षुद्भिः.

2. If ग, ड, द, or ब precede घ—भ्, when changed by this rule, they are converted into their corresponding aspirates; as दुघ् from दुह्, Nominative धुक् or धुग्, *a milker*; so बुध्, Nom. भुत् or भुद्, *wise*.

RULE VIII.

क्—ष्, followed by म—ब, become ग्—ब्; followed by ड—म, become ङ्—म्; and followed by ष, or ह, with म—भ after them, change the ष to क्ष, and the ह to ध—भ; as,

वाक् + ईशः = वागीशः, *master of speech.*
अप् + दः = अब्दः, *a cloud.*
एतत् + मानवः = एतन्मानवः, *this man.*
तत् + शास्त्रं = तच्छास्त्रं, *that shastra.*
वाक् + हीनः = वाग्घीनः, *destitute of speech.*
किंचित् + हृतं = किंचिद्धृतं, *something stolen.*

1. क्—ष्, followed by ड—म, ष, or ह, admit of two forms; as, एतद्मानवः, तच्शास्त्रं, वाग्हीनः;

the rule is most commonly used, and the म of an affix admits only the regular form; as, वाङ्मयः, *eloquent*; चिन्मयः, *wise*.

RULE IX.

The त् class, followed by the च class, or श, is changed to the च class; followed by the ट class, is changed to the ट class; and followed by ल, is changed to ल : as,

सत् + चित् = सच्चित्, *good intellect.*
तत् + श्रुत्वा = तच्छ्रुत्वा, *having heard that.*
तत् + टीका = तट्टीका, *his commentary.*
पश्चात्+लिखिता = पश्चाल्लिखिता, *written afterwards.*

1. When ञ, म, and व, are produced from a nasal, they must always have ँ placed over them, as विद्वान् + लिखति = विद्वाञ्लिखति, *a wise man writes.* The ँ is also sometimes placed over the nasals produced from ं; as, तं + भज = तमँभज, *worship him.*

RULE X.

न preceded by ऋ, ॠ, र, ष, becomes ण; न्, or म्, followed by ष—स, becomes ं; and न्, ण्, ङ्, or ञ्, preceded by a short vowel, and followed by अ—यी, is doubled; as,

क्ष + नुते = क्षणुते, *he injures.*

म + नाद = मणाद, *shout of applause.*

तितन् + सति = तितंसति, *he desires to extend.*

यम् + स्यति = यंस्यति, *he will cease.*

राजन् + इति = राजन्निति, *thus, O king!*

नर + छाया = नरच्छाया, *the shadow of man.*

1. When the न is final, or forms a compound with any letter of the न class, except न, it is not changed to ण; in other cases it is, even if a vowel, ' produced from न or म, ः, any letter of the क or प class, ष, ब, or ह, intervenes.

RULE XI.

स, preceded by इ—ल, or the क् class, becomes ष; स्, followed by the च class or ष, becomes श्; followed by the ट class becomes ष्; and the ष्, followed by the त class, changes them to the ट class: as,

नि + सीदति = निषीदति, *he is sad.*

वाक् + सु = वाक्षु, *in the words.*

मनस् + चारु = मनश्चारु, *a good mind.*

पयस् + शीतं = पयश्शीतं, *cold water or milk.*

धनुस् + टङ्कारः = धनुष्टङ्कारः, *the twang of a bow.*
षष् + थ = षष्ठ, *the sixth.*

1. If : or ' intervenes, the स is still changed to ष; as, देवः + सु = देवःषु, *in the arms.*

RULE XII.

To some finals other letters are affixed. ङ्, followed by श्—स, may affix क; ट्, followed by स, may affix अत्; ण्, followed by श्—स, may affix ट. न्, followed by श्, may affix च; followed by स, may affix अत्; but followed by च, छ, ट, ठ, त, थ, with अ—म after them, must affix श्—स; as,

प्राङ् + षष्ठः = प्राङ्षष्ठः or प्राङ्षष्ठः,
before the sixth.

षट् + सन्तः = षट्सन्तः or षट् सन्तः,
six good ones.

सुगण् + षष्ठः = सुगण्ढ षष्ठः or सुगण् षष्ठः,
the sixth well counted.

सन् + शाणः = सच्छाणः, सञ्छाणः, or सञ्शाणः,
a good touchstone.

सन् + सः = सनसः or सन् सः,
the good man.

नरान् + छिन्धि = नरांश्छिन्धि, *cut the men.*

पुत्रान् + त्रायस्व = पुत्रांस्त्रायस्व, *save the sons.*

1. प्रश्नान् does not affix न—स; as, प्रश्नानयति, *the meek man increases.* कान् followed by कान्, and नॄन् followed by प, have both forms; as, कांस्कान् or कान्कान्, *what?* नॄंस्त्रायस्व or नॄन्पाहि, *save the men.*

N. B. When another letter different from those mentioned in any rule precedes or follows, no change takes place; as, प्रश्न् + न = प्रश्न, *a question*; घट् + ते = घटते, *they sit*; सन् + त्सरुः, = सन्त्सरुः, *a good hill.*

In the inflection of a word, the त class, following the ट class, is changed to the ट class: as, ईड् + ते = ईळे, *he praises.*

If by one rule a letter is dropped, no effect is afterwards produced by any other rule: as, घटते + इति = घटत इति, and not घटतेति; चराः + अत्र = चरा अत्र and not चरात्र.

स is still changed to ष according to Rule XI. even when a letter is dropped; as, ज्ञानिन् + सु = ज्ञानिषु, *among the wise.* There is a celebrated verse in which सः + अयं is written सैषः; but it is regarded by the Pundits as a breach of the rules of Orthography, and as a poetical license.

PART II.

ETYMOLOGY.

This part of Grammar treats of the different sorts of words, their inflections, derivation, and composition.

The parts of speech are eight, viz. the Substantive, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction, and the Interjection.

CHAPTER I.

OF SUBSTANTIVES.

There are five declensions of Substantives, of which four end with vowels*, and one ends with consonants.

* There are a few ending with diphthongs, but they are irregular.

The Genders are three, the Masculine, the Feminine, and the Neuter.

The numbers are three, the Singular, the Dual, and the Plural.

The Cases are eight, the Nominative, the Objective, the Instrumental, the Dative, the Ablative, the Possessive, the Locative, and the Vocative.

SECTION I.

OF THE DECLENSIONS.

FIRST DECLENSION.

The first declension has two terminations, अ and आ. Nouns ending with अ may be masculine or neuter; when masculine they form the nominative case by ः, when neuter by ं. Those ending with आ are feminine. As नर, *a man;* तारा, *a star;* ज्ञान, *knowledge.*

MASCULINE.

Singular.

Nom.	नरः	*a man.*
Obj.	नरं	*a man.*
Instr.	नरेण	*by a man.*
Dat.	नराय	*to a man.*
Abl.	नरात्	*from a man.*
Poss.	नरस्य	*of a man.*
Loc.	नरे	*in a man.*
Voc.	नर	*O man!*

Dual.

Nom.	नरौ	*two men.*
Obj.	नरौ	*two men.*
Instr.	नराभ्यां	*by two men.*
Dat.	नराभ्यां	*to two men.*
Abl.	नराभ्यां	*from two men*
Poss.	नरयोः	*of two men.*
Loc.	नरयोः	*in two men.*

Plural.

Nom.	नराः	*men.*
Obj.	नरान्	*men.*
Instr.	नरैः	*by men.*
Dat.	नरेभ्यः	*to men.*
Abl.	नरेभ्यः	*from men.*
Poss.	नराणां	*of men.*
Loc.	नरेषु	*in men.*

FEMININE.

तारा, *a star.*

	Singular.	Dual.	Plural.
N.	तारा	तारे	तारा:
O.	तारां	तारे	तारा:
I.	तारया	ताराभ्यां	ताराभि:
D.	तारायै	ताराभ्यां	ताराभ्य:
A.	तारायाः	ताराभ्यां	ताराभ्य:
P.	तारायाः	तारयो:	तारासां
L.	तारायां	तारयो:	तारासु
V.	तारे		

NEUTER.

ज्ञान, *knowledge.*

	Singular.	Dual.	Plural.
N.	ज्ञानं	ज्ञाने	ज्ञानानि
O.	ज्ञानं	ज्ञाने	ज्ञानानि
I.	ज्ञानेन	ज्ञानाभ्यां	ज्ञानै:
D.	ज्ञानाय	ज्ञानाभ्यां	ज्ञानेभ्य:
A.	ज्ञानात्	ज्ञानाभ्यां	ज्ञानेभ्य:
P.	ज्ञानस्य	ज्ञानयो:	ज्ञानानां
L.	ज्ञाने	ज्ञानयो:	ज्ञानेषु
V.	हेज्ञान		

There are a few compound substantives ending with आ, which are of the masculine gender: as, आज्यप, *a drinker of clarified butter, an ancestor.* Nom. आज्यपाः आज्यपौ, आज्यपाः; Obj. आज्यपं, आज्यपौ, आज्यपः; Inst. आज्यपा, आज्यपाभ्यां, आज्यपाभिः &c. like the fifth declension. अम्बा, अक्का, अल्ला, *a mother,* make Vocative अम्ब, &c.

In the examples of each declension, when the Vocative differs from the Nominative, it is supplied; when it is the same as the Nominative, it is omitted.

SECOND DECLENSION.

The second declension has two terminations, इ and उ, which may be of the masculine, feminine, or neuter gender. When of the masculine and feminine gender, ः is added in the Nominative case. As, गिरि, *a mountain;* गुरु, *a teacher;* मति, *intellect;* धेनु, *a cow;* वारि, *water;* मधु, *honey.*

MASCULINE.

गिरि, *a mountain.*

	Singular.	Dual.	Plural.
N.	गिरिः	गिरी	गिरयः
O.	गिरिं	गिरी	गिरीन्
I.	गिरिणा	गिरिभ्यां	गिरिभिः
D.	गिरये	गिरिभ्यां	गिरिभ्यः
A.	गिरेः	गिरिभ्यां	गिरिभ्यः
P.	गिरेः	गिर्व्योः	गिरीणां
L.	गिरौ	गिर्व्योः	गिरिषु
V.	गिरे		

गुरु, *a teacher*

	Singular.	Dual.	Plural.
N.	गुरुः	गुरू	गुरवः
O.	गुरुं	गुरू	गुरून्
I.	गुरुणा	गुरुभ्यां	गुरुभिः
D.	गुरवे	गुरुभ्यां	गुरुभ्यः
A.	गुरोः	गुरुभ्यां	गुरुभ्यः
P.	गुरोः	गुर्व्योः	गुरूणां
L.	गुरौ	गुर्व्योः	गुरुषु
V.	गुरो		

FEMININE.

मति, *intellect.*

	Singular.	Dual.	Plural.
N.	मतिः	मती	मतयः
O.	मतिं	मती	मतीः
I.	मत्या	मतिभ्यां	मतिभिः
D.	मत्यै and मतये	मतिभ्यां	मतिभ्यः
A.	मत्याः and मतेः	मतिभ्यां	मतिभ्यः
P.	मत्याः and मतेः	मत्योः	मतीनां
L.	मत्यां and मतौ	मत्योः	मतिषु
V.	मते		

धेनु, *a cow.*

	Singular.	Dual.	Plural.
N.	धेनुः	धेनू	धेनवः
O.	धेनुं	धेनू	धेनूः
I.	धेन्वा	धेनुभ्यां	धेनुभिः
D.	धेन्वै and धेनवे	धेनुभ्यां	धेनुभ्यः
A.	धेन्वाः and धेनोः	धेनुभ्यां	धेनुभ्यः
P.	धेन्वाः and धेनोः	धेन्वोः	धेनूनां
L.	धेन्वां and धेनौ	धेन्वोः	धेनुषु
V.	धेनो		

NEUTER.

वारि, *water.*

	Singular.	Dual.	Plural.
N.	वारि	वारिणी	वारीणि
O.	वारि	वारिणी	वारीणि
I.	वारिणा	वारिभ्यां	वारिभिः
D.	वारिणे	वारिभ्यां	वारिभ्यः
A.	वारिणः	वारिभ्यां	वारिभ्यः
P.	वारिणः	वारिणोः	वारीणां
L.	वारिणि	वारिणोः	वारिषु

V. वारे and वारि

मधु, *honey.*

	Singular.	Dual.	Plural.
N.	मधु	मधुनी	मधूनि
O.	मधु	मधुनी	मधूनि
I.	मधुना	मधुभ्यां	मधुभिः
D.	मधुने	मधुभ्यां	मधुभ्यः
A.	मधुनः	मधुभ्यां	मधुभ्यः
P.	मधुनः	मधुनोः	मधूनां
L.	मधुनि	मधुनोः	मधुषु

V. मधो and मधु

अस्थि, *a bone;* अक्षि, *an eye;* दधि, *sour milk;* सक्थि, *a thigh;* are inflected like neuters of the 5th declension, ending with अन्, in the Instrumental case, and the other cases formed from it; as Nominative and Objective, अस्थि, अस्थिनी, अस्थीनि. Instrumental, अस्ना, अस्थिभ्यां, अस्थिभिः. Dative, अस्ने &c. like नामन्.

सानु, *a ridge of a hill,* makes in the Objective plural सानूनि and सूनि, &c.

THIRD DECLENSION.

The third declension has two terminations, ई and ऊ, which are chiefly of the feminine gender; as नारी, *a woman;* वधू, *a wife.*

FEMININE.

नारी, *a woman.*

	Singular.	Dual.	Plural.
N.	नारी	नार्यौ	नार्यः
O.	नारीं	नार्यौ	नारीः
L.	नार्या	नारीभ्यां	नारीभिः
D.	नार्यै	नारीभ्यां	नारीभ्यः
A.	नार्याः	नारीभ्यां	नारीभ्यः
P.	नार्याः	नार्योः	नारीणां
L.	नार्यां	नार्योः	नारीषु
V.	नारि		

FEMININE.

वधू, *a wife.*

	Singular.	Dual.	Plural.
N.	वधूः	वध्वौ	वध्वः
O.	वधूं	वध्वौ	वधूः
I.	वध्वा	वधूभ्यां	वधूभिः
D.	वध्वै	वधूभ्यां	वधूभ्यः
A.	वध्वाः	वधूभ्यां	वधूभ्यः
P.	वध्वाः	वध्वोः	वधूनां
L.	वध्वां	वध्वोः	वधूषु
V.	वधु		

There are a few simple words of the masculine gender, ending with ई and ऊ, but they are inflected like the compounds, except in the Objective case; as भ्रूभृ, *king of the celestial quiristers;* Objective, भ्रूभृं, भ्रूभृौ, भ्रूभृन; all the rest like खलपू.

Simple words ending originally with ई and ऊ are principally of the feminine gender, and are thus declined: as श्री, *prosperity;* भू, *the earth.*

FEMININE.

श्री, *prosperity.*

	Singular.	Dual.	Plural.
N.	श्रीः	श्रियौ	श्रियः
O.	श्रियं	श्रियौ	श्रियः
I.	श्रिया	श्रीभ्यां	श्रीभिः
D.	श्रिये, and श्रियै	श्रीभ्यां	श्रीभ्यः
A.	श्रियः, and श्रियाः	श्रीभ्यां	श्रीभ्यः
P.	श्रियः, and श्रियाः	श्रियोः	श्रियां and श्रीणां
L.	श्रियि, and श्रियां	श्रियोः	श्रीषु

भू, *the earth.*

	Singular.	Dual.	Plural.
N.	भूः	भुवौ	भुवः
O.	भुवं	भुवौ	भुवः
I.	भुवा	भूभ्यां	भूभिः
D.	भुवे, and भुवै	भूभ्यां	भूभ्यः
A.	भुवः, and भुवाः	भूभ्यां	भूभ्यः
P.	भुवः, and भुवाः	भुवोः	भुवां and भूनां
L.	भुवि, and भुवां	भुवोः	भूषु

So नद्धी, *a stringed instrument*; नद्धी, *lassitude*; नदी, *a boat*; सम्पी, *fortune*; भी, *fear*; ह्री, *shame*, &c.

Of those cases which admit of two forms, the first only is used when the word is masculine. नी is an exception in the Locative case singular; as, Nom. नीः, *a receiver*; Dative, निये; Ablative and Possessive, नियः; Locative, नियां.

स्त्री, *a woman*, takes only the last form, and makes Nom. स्त्री, स्त्रियौ, स्त्रियः: Obj. स्त्रियं and स्त्रीं, स्त्रियौ, स्त्रियः, and स्त्रीः; Inst. स्त्रिया, स्त्रीभ्यां, स्त्रीभिः; Dat. स्त्रियै, &c.

भ्रू, *a brow*, is inflected like भू; so also the compounds of भू, except दूभू, *a serpent*, and वर्षाभू, *a frog*, which are inflected like खलपू.

Compound words, the last member of which is a verbal root, ending originally with ई or ऊ; also reduplicated words, having a single consonant before the ई or ऊ, are generally masculine, and are thus declined: as सेनानी, *a general*; खलपू, *a sweeper*.

MASCULINE

सेनानी, *a general.*

	Singular	Dual.	Plural.
N.	सेनानीः	सेनान्यौ	सेनान्यः
O.	सेनान्यं	सेनान्यौ	सेनान्यः
I.	सेनान्या	सेनानीभ्यां	सेनानीभिः
D.	सेनान्ये	सेनानीभ्यां	सेनानीभ्यः
A.	सेनान्यः	सेनानीभ्यां	सेनानीभ्यः
P.	सेनान्यः	सेनान्योः	सेनान्यां
L.	सेनान्या	सेनान्योः	सेनानीषु

खलपू, *a sweeper.*

	Singular	Dual	Plural.
N.	खलपूः	खलप्वौ	खलप्वः
O.	खलपूं	खलप्वौ	खलप्वः
I.	खलप्वा	खलपूभ्यां	खलपूभिः
D.	खलप्वे	खलपूभ्यां	खलपूभ्यः
A.	खलप्वं	खलपूभ्यां	खलपूभ्यः
P.	खलप्वः	खलप्वोः	खलप्वां
L.	खलप्वि	खलप्वोः	खलपूषु

So दिधी, *splendor*; दिधीः, दिधी, दिधिः &c. वातप्रमी, *an antelope*, makes Objective वातप्रमीं, वातप्रमी, वातप्रमीन्; Locative singular, वातप्रमि.

There are no neuters of this declension.

FOURTH DECLENSION.

The fourth declension ends in ऋ, which is changed to आ in the nominative case singular. when the noun is of the masculine or feminine gender; as, पितृ, *a father;* मातृ, *a mother;* धातृ, *a particular shrub.*

MASCULINE.

पितृ, *a father.*

Singular.	Dual.	Plural.
N. पिता	पितरौ	पितरः
O. पितरं	पितरौ	पितॄन्
I. पित्रा	पितृभ्यां	पितृभिः
D. पित्रे	पितृभ्यां	पितृभ्यः
A. पितुः	पितृभ्यां	पितृभ्यः
P. पितुः	पित्रोः	पितॄणां
L. पितरि	पित्रोः	पितृषु
V. पितः		

NEUTER.

धात्, *a particular shrub.*

Singular.	Dual	Plural.
N. धात्	धातृणी	धातृणि
O. धात्	धातृणी	धातृणि
I. धात्रा, धातृणा	धातृभ्यां	धातृभिः
D. धात्रे, धातृणे	धातृभ्यां	धातृभ्यः
A. धातुः, धातृणः	धातृभ्यां	धातृभ्यः
P. धातुः, धातृणः	धात्रोः, धातृणोः	धातृणां, धातृणां
L. धातरि, धातृणि	धात्रोः, धातृणोः	धातृषु
V. धातः, धात्		

The feminine is declined like the masculine, except in the Objective plural, as मातॄः.

There are very few neuters of this declension.

Words ending in ऋ formed from verbal roots lengthen the penultimate as far as the Objective plural; as, कर्तृ, *a doer*; Nom. कर्ता, कर्तारौ, कर्तारः. Obj. कर्तारं, कर्तारौ, कर्तॄन्.

नप्तृ, *a grandson*, is declined like कर्तृ; so also स्वसृ, *a sister*. नृ, *a man*, makes in the Possessive plural नृणां and नॄणां.

FIFTH DECLENSION.

The fifth declension ends with final consonants, and may be of the masculine, feminine, or neuter gender. There is no difference between the masculine and feminine in the inflections, as may be seen in the examples, स्वामिन्, *a husband or master;* भास्वत्, *the sun;* मूर्द्धन्, *the head;* चन्द्रमस्, *the moon;* वाच्, *a word;* and गिर्, *a word.*

Some of the final Consonants in the formation of the Nom. case are changed thus:

च् becomes क्, as वाच्, *a word,* Nom. वाक्.

ज् — क् or ट्, — युज्, *a devotee;* Nom. युक्. परिव्राज्, *a traveller;* Nom. परिव्राट्.

द् and ध् become स्, — सम्पद्, *wealth;* N. सम्पत्; क्षुध्, *hunger;* N. क्षुत्.

न् is dropped and the vowel made long; — राजन्, a *king;* Nom. राजा. हस्तिन्, *an elephant;* Nom. हस्ती.

प् becomes प्, — ककुभ्, *a point of the compass;* Nom. ककुप्.

र् becomes : with the vowel long; — गिर्, *a word,* Nom. गीः.

ष् becomes क् or ट्, — दिष्, *a side;* Nom. दिक्. प्राष् or प्राड्, *a question;* Nom. प्राट्.

ष् becomes ट्, or ः with the vowel long;	as तृष्, *thirst;* Nom. तृट्. सञ्ज्ष्, *a companion;* Nom. सञ्जूः.
स् becomes ः with the vowel long;	— पुरोधस्, *a priest;* Nom. पुरोधाः.
ह् becomes क् or ट्,	— दुह्, *a milker;* Nom. धुक्. मधुलिह्, *a bee;* Nom. मधुलिट्.

The other single consonants undergo no change.

The final क्, ट्, त्, प्, of the Nominative case may be doubled, or changed to ग्, ड्, द्, ब्, at pleasure; as, वाक्, वाक्क्, or वाग्, &c.

In compound finals the last letter is dropped, and the remaining one changed according to the Rules of Permutation; but when the first letter of the compound is स or क, the स or क is dropped; as खञ्ज् *a cripple*, Nom. खञ्. भ्रस्ज् *a baker*, Nom. भ्रट्, भृज्जौ, भृज्जः, &c *. The क of रक्त्, and that produced from च् or ज्, are not dropped; as गोरक्त्, N. गोरक, *a cowkeeper.*

The Inst. Dat. and Abl. cases dual and plural, also the Loc. plural, are formed from

* See Rule VII. p. 25.

the Nom. singular by changing a long vowel to a short one, ः into different letters according to the 5th and 6th Rules of Permutation, and the letters क् ट् त् प् to ग् ड् द् ब्.

The other cases are formed from the simple word:—this sometimes varies in the Obj. plural, in which case the Inst. Dat. Abl. Poss. and Loc. cases singular; the Poss. and Loc. dual; and the Poss. plural are varied in the same manner.

Words ending with अत् preceded by व or म, change the त् to आन् in the Nominative singular, and insert न् as far as the Objective plural; but the other cases formed from the Nominative singular are regular as though it had ended with त्.

Words ending with अन् change अ to आ as far as the Objective plural, and then drop it; in the Locative singular there are two forms.

MASCULINE.

स्वामिन्, *a husband* or *master*.

	Singular.	Dual.	Plural.
N.	स्वामी	स्वामिनौ	स्वामिनः
O.	स्वामिनं	स्वामिनौ	स्वामिनः
I.	स्वामिना	स्वामिभ्यां	स्वामिभिः
D.	स्वामिने	स्वामिभ्यां	स्वामिभ्यः
A.	स्वामिनः	स्वामिभ्यां	स्वामिभ्यः
P.	स्वामिनः	स्वामिनोः	स्वामिनां
L.	स्वामिनि	स्वामिनोः	स्वामिषु
V.	स्वामिन्		

भास्वत्, *the sun*.

	Singular.	Dual.	Plural.
N.	भास्वान्	भास्वन्तौ	भास्वन्तः
O.	भास्वन्तं	भास्वन्तौ	भास्वतः
I.	भास्वता	भास्वद्भ्यां	भास्वद्भिः
D.	भास्वते	भास्वद्भ्यां	भास्वद्भ्यः
A.	भास्वतः	भास्वद्भ्यां	भास्वद्भ्यः
P.	भास्वतः	भास्वतोः	भास्वतां
L.	भास्वति	भास्वतोः	भास्वत्सु
V.	भास्वन्		

MASCULINE.

मूर्द्धन्, *the head.*

	Singular.	Dual.	Plural.
N.	मूर्द्धा	मूर्द्धानौ	मूर्द्धानः
O.	मूर्द्धानं	मूर्द्धानौ	मूर्द्धः
I.	मूर्द्ना	मूर्द्धभ्यां	मूर्द्धभिः
D.	मूर्द्ने	मूर्द्धभ्यां	मूर्द्धभ्यः
A.	मूर्द्धः	मूर्द्धभ्यां	मूर्द्धभ्यः
P.	मूर्द्धः	मूर्द्धोः	मूर्द्धां
L.	मूर्द्धि, मूर्द्धनि	मूर्द्धोः	मूर्द्धसु
V.	मूर्द्धन्		

चन्द्रमस्, *the moon.*

	Singular.	Dual.	Plural.
N.	चन्द्रमाः	चन्द्रमसौ	चन्द्रमसः
O.	चन्द्रमसं	चन्द्रमसौ	चन्द्रमसः
I.	चन्द्रमसा	चन्द्रमोभ्यां	चन्द्रमोभिः
D.	चन्द्रमसे	चन्द्रमोभ्यां	चन्द्रमोभ्यः
A.	चन्द्रमसः	चन्द्रमोभ्यां	चन्द्रमोभ्यः
P.	चन्द्रमसः	चन्द्रमसोः	चन्द्रमसां
L.	चन्द्रमसि	चन्द्रमसोः	चन्द्रमःसु
V.	चन्द्रमः		

Compounds ending with हन् do not lengthen the penultimate अ, and when they drop it in the Objective plural, they change the ह to घ; as, मित्रहन्, *the killer of his friend*, Nom. मित्रहा, मित्रहणौ, मित्रहणः; Objective मित्रहणं, मित्रहणौ, मित्रघ्नः &c. So पूषन् and अर्य्यमन्, *the sun*, as far as the Objective plural.

Words having व or म as the last letter of a compound consonant before अन्, do not drop the penultimate अ in the Objective plural; as यज्वन् *a priest*, Nom. यज्वा, यज्वानौ, यज्वानः; Objective यज्वानं, यज्वानौ, यज्वनः.

क्रौञ्च्, *a heron*, makes Nom. क्रौङ्. नरासाह्, *Indrà*, makes नरासाट्, नरासाहौ, नरासाहः &c. अनेहस् *time*, उशनस् *Mercury*, पुरंदरस् *Indrà*, make Nom. अनेहा, Voc. अनेहः &c. उशनस् makes Voc. उशनः, उशनन्, उशन.

FEMININE.

वाच्, *a word.*

	Singular.	Dual.	Plural.
N.	वाक्	वाचौ	वाचः
O.	वाचं	वाचौ	वाचः
I.	वाचा	वाग्भ्यां	वाग्भिः
D.	वाचे	वाग्भ्यां	वाग्भ्यः
A.	वाचः	वाग्भ्यां	वाग्भ्यः
P.	वाचः	वाचोः	वाचां
L.	वाचि	वाचोः	वाक्षु

FEMININE.

गिर्, *a word.*

	Singular.	Dual.	Plural.
N.	गीः	गिरौ	गिरः
O.	गिरं	गिरौ	गिरः
I.	गिरा	गीर्भ्यां	गीर्भिः
D.	गिरे	गीर्भ्यां	गीर्भ्यः
A.	गिरः	गीर्भ्यां	गीर्भ्यः
P.	गिरः	गिरोः	गिरां
L.	गिरि	गिरोः	गीर्षु

उपानह्, *a shoe,* makes Nom. उपानत्, &c.

Neuters ending with any letter but य——म, insert न् in the Nominative and Objective plural, as, जगत्, *the world;* Nom. and Obj. जगत्, जगती, जगन्ति.

Neuters ending with अन्, drop the न् in the Nom. and the penultimate अ in the Inst. case singular; in the Loc. singular and Nom. and Obj. dual there are two forms. Those ending with स्, change the स् to : in the Nom. case singular; and when न् is inserted in the

plural, change a penultimate अ, इ, उ to आ, ई, ऊ. As नामन्, *a name*; मनस्, *the mind*.

NEUTER.

नामन्, *a name*.

	Singular.	Dual.	Plural.
N.	नाम	नामनी, नाम्नी	नामानि
O.	नाम	नामनी, नाम्नी	नामानि
I.	नाम्ना	नामभ्यां	नामभिः
D.	नाम्ने	नामभ्यां	नामभ्यः
A.	नाम्नः	नामभ्यां	नामभ्यः
P.	नाम्नः	नाम्नोः	नाम्नां
L.	नाम्नि, नामनि	नाम्नोः	नामसु
V.	नाम, नामन्		

मनस्, *the mind*.

	Singular.	Dual.	Plural.
N.	मनः	मनसी	मनांसि
O.	मनः	मनसी	मनांसि
I.	मनसा	मनोभ्यां	मनोभि
D.	मनसे	मनोभ्यां	मनोभ्यः
A.	मनसः	मनोभ्यां	मनोभ्यः
P.	मनसः	मनसोः	मनसां
L.	मनसि	मनसोः	मनःसु
V.	मनः		

अहन्, *a day*, makes Nominative अहः; with a numeral वि or साय, the Loc. singular is व्यहि, व्यहनि, or व्यह्ने, *on the second day*.

SECTION II.

OF THE GENDER, NUMBER, AND CASES OF THE NOUNS.

1*st*—*Of Gender.*

While the noun remains in its primitive state, it is not easy, in every instance, to determine of what gender it is, without reference to the Dictionary: it may however in many cases be ascertained by the *signification* or *termination* of the word.

Some nouns from the nature of the objects which they express are masculine or feminine; as पुरुष, *a man*; स्त्री, *a woman*; पितृ, *a father*; मातृ, *a mother*.

The names of gods, infernals, heaven, sacrifices, mountains, clouds, seas, trees, seasons, scimitars, arrows, poisons, snakes, birds, wells, weights, measures, sound, fire,

sun, moon, wind, collection, mud, grain, chrystal, colours, chariots, enemies, members of the body, and objects of sensation, are generally masculine. Abstracts ending with इमन्; also many words ending with उ, क, ग, ट, ण, थ, न, प, भ, म, र, व, and स, are masculine. As सुर, *a god*; असुर, *an infernal*; स्वर्ग, *heaven*; यज्ञ, *a sacrifice*; अद्रि, *a mountain*; &c. लघिमन्, *lightness*; गुरु, *a teacher*; वक, *a heron*; रोग, *disease*; पट, *cloth*; रण, *war*; नाथ, *a lord*; जन, *a person*; द्विप, *an elephant*, &c.

A very considerable number of nouns are both masculine and neuter; as आकाश, *the sky*; उद्योग, *exertion*; कपट, *deceit*; कपाल, *the skull*; कुष्ठ, *leprosy*; क्रकच, *a saw*; गृह, *a house*; चमस, *a spoon*; चरण, *a foot*; चषक, *a cup*; छत्र, *an umbrella*; टङ्क, *a pick-axe*; तङ्क, *grief at separation*; धर्म, *virtue*; नख, or नखर, *a finger-nail*; पातक, *sin*; मान, *honour*; वर्ण, *a colour*; सार, *essence*, and many others.

Words meaning lightning, night, climbing plants, the lute, points of the compass, earth,

shame, light, and brightness, are commonly feminine : so also words ending with आ, ई, ऊ, ऋ, and abstracts ending with ता. ति, or अति; as विद्युत्, *lightning* ; रात्रि, *night*, &c. खेला, *play*; तन्द्री, *drowsiness*; भद्रता, *goodness*; स्मृति, *recollection.*

Feminine nouns are formed from the masculine by adding ई, sometimes by adding आ ; the final vowel of the word is dropped; as, नद, नदी, *a river* ; मृग, मृगी, *a doe* ; हस्तिन्, हस्तिनी, *an elephant*; बाल, बाला, *a child* ; चटक, चटका, *a sparrow*. नर, *a man*, makes नारी.

Words ending with ऋ change the ऋ to र् in the feminine ; some change a final ऊ to व, and a final ति to त्नि; some ending with य, as the last letter of a compound consonant, drop it ; and nouns of the 5th declension, varying in the Objective plural or Inst. singular, do the same in the feminine gender ; as, कर्त्तृ, कर्त्री, *an actress*; वर्षाभू, वर्षाभ्वी, *a frog* ; पति, पत्नी, *a mistress* ; मत्स्य, मत्स्यी, *a fish* ; राजन्, राज्ञी, *a queen* , &c.

Most words ending with अक, form the feminine by आ, and insert इ; as, कारक, कारिका, *a doer**.

क्षिपक, *a thrower*, and धारक, *a holder*, do not insert इ; and अज, *a goat*; पुत्र, *a son*; भस्त्र, *a pair of bellows*; पृन्दार, *a god*; and सूत, *a charioteer*, have two forms when अक is added. As क्षिपका; अजिका and अजका, &c.

There are sometimes two forms in the feminine; as, रात्रि, रात्री, *night*; वाच्, वाचा, *a word*; सीमन्, सीमा, *a border*, &c.

आचार्य, *a teacher*; आर्य, *an honorable man*; उपाध्याय, *an instructor*; मातुल, *a maternal uncle*; सूर्य, *the sun*; क्षत्रिय, *a man of the military tribe*, have two forms; as, आचार्या and आचार्याणी, &c.

इन्द्र, *Indră*; भव, मृड, शर्व, *Shĭvă*; ब्रह्मन्, *Brăhmā*; रुद्र, *Rûdră*; वरुण, *Vŭrŭnă*; make the feminine by आनी; as, इन्द्राणी, भवानी, ब्रह्माणी, &c.

अग्नि, *fire*; कुशिक, *a certain sage*; कुसीद, *usury*; पूषन्, *Indrá*; मनु, *the sage Mŭnŭ*; and वृषाकपि, *Vĭshnŭ*; make the feminine by आयी; as अग्नायी, मनायी, &c.

* Verbals of this description may be considered as nouns, when they stand alone; but as adjectives, when they qualify another word.

Words signifying atmosphere, forest, leaf, hole, dew, water, coldness, heat, flesh, blood, face, eyes, belly, palate, riches, fruit, copper, iron, pain, pleasure, aquatic flowers, salt, spices, perfumes, ornaments, battle, court-yard, name, cloth, food, wood, horn, sour gruel, medicine, nectar, bow, town, are very frequently neuter. Verbal nouns ending with च; abstracts ending with य, त्व; many words ending with न, ल, स्; and Numerals above a hundred (except कोटि) when used substantively, are neuter. As, अम्बर, *the sky*; अरण्य, *a wilderness*; पत्र, *a leaf*; छिद्र, *a hole*, &c. खनित्र, *a spade*; राज्य, *a kingdom*; गमन, *a going*; कुल, *a tribe*; यशस्, *fame*.

Some few may be masculine or feminine, as मुख or मुखा, *a crucible*; कण्ठ, कण्ठा, or कण्ठी, *the throat*; यष्टि or यष्टी, *a stick*, &c. A few others are feminine or neuter, as वार्द्धका, वार्द्धक, *old age*; मैत्री, मैत्र, *friendship*; and a few admit of all the genders, as पात्र, पात्री, पात्रं, *a vessel*; so पुट, *a cup*; पट, *a basket*; वाट, *a road* or *inclosure*; दाडिम, *a pomegranate*; and कुवल, *a jujube*.

2d—Of Number.

Nouns of multitude are frequently added to other Nouns to express plurality of idea; as, विपिनसमूहः, *woods*; भृत्यवर्गाः, *servants*; तृणगणाः, *blades of grass*; and शङ्खवेणुगणाः, *shells and flutes*.

Some names of countries are used in the plural number only; as पञ्चालाः, *Pŭnchălă*; विदेहाः, *Vĕdaihă*; वङ्गाः, *Vŭngă*, &c.

The following words are commonly used only in the plural number:—आप्, *water*; असु or प्राण, *life*; अप्सरस्, *a nymph*; कृत्तिका and रोहिणी, *two names of mansions in the Zodiac*; गो, *when it means water*; जलौकस्, *a leech*; तण्डुल, *rice*; दारा, *a wife*; दशा, *the fringe of a garment*; धाना, *parched barley*; पण्डु, *name of a city*; मघा, *a certain star*; लाज, *fried grain*; वर्षा, *the rainy season*; वल्वज, *a sort of grass*; सिकता, *sand*; and सुमनस्, *a flower*.

3d.—*Of Case.*

The regular cases are often supplied by other words or terminations.

The Instrumental case is sometimes supplied by करण, करणक, and पूर्व, पूर्वक; as अस्त्र करणं, * *with a weapon*; बुद्धिपूर्वक, *by design.* The Dative by अर्थ and हेतु, as शोधनार्थः †, *for purification*; उन्नतिहेतोः, *for exaltation.* The Ablative by तः, as पुराणतः, *from the Pûrănă.* The Locative by आ, as देवत्रा, *in the God.*

Some nouns are entirely deficient in the cases: as, अलं, *enough, ornament, power, prevention;* अस्ति, *existence;* आर्य, *obtsacle;* आर्यहलं, *violence;* ईक्षा and प्रादुर्, *manifestness;* उपधा, *division;* ओं, *Hindû trinity;* कं, *water, head, ease, blame;* नमः, *salutation;* नास्ति, *non-existence;* प्रथान्, *diffusion;* प्रताम्, *fatigue;* क्षं and क्षमा, *welfare;* सङ्गुप्तर्, *concealment;* स्वर्, *heaven;* हलं, *negation, quarrel.*

* Ending with ं the word is a compound adverb, but ending with क a compound adjective.

† This may be अर्थः, अर्थ, अर्थात्, or अर्थे.

Others are redundant in some of the cases, as असृज्, असन्, n. *blood*; आसन, आसन्, n. *a seat*; उदक, उदन्, n. *water*; दन्त, दत्, m. *a tooth*; दोष, दोषन्, m. *an arm*; नासिका, नस्, f. *a nose*; निशा, निश्, f. *night*; पाद, पद्, m. *a foot*; एतना, एत्, f. *an army*; मास, मास्, m. *a month*; यक्नत्, यकन्, n. *the spleen*. यूष, यूषन्, m. *broth*; शकृत्, शकन्, m. *ordure*; शीर्ष, शीर्षन्, n. *the head*; हृदय, हृद्, n. *the heart*.

The first in each of the above two words is regular in all the cases; the second is substituted for the first, and is regular only from the Objective plural †; as,

असृज्, असन्, *blood*.

	Singular.	Dual.	Plural.
N.	असक्	असजौ	असञ्जि
O.	असक्	असजौ	असञ्जि, असानि
I.	असजा, असा	असभ्यां, असभ्यां	असभिः, असभिः
D.	असजे असे	असभ्यां, असभ्यां	असभ्यः, असभ्यः
	&c.	&c.	

† Some respectable Pundits maintain, that they are both regular throughout, but that the latter are less frequently used in the first two cases.

हृदय, हृद्, *the heart.*

	Singular.	Dual.	Plural.
N.	हृदयं	हृदये	हृदयानि
O.	हृदयं	हृदये	हृदयानि, हृन्हि
I.	हृदयेन, हृदा	हृदयाभ्यां, हृद्भ्यां	हृदयैः, हृद्भिः
D.	हृदयाय, हृदे	हृदयाभ्यां, हृद्भ्यां	हृदयेभ्यः, हृद्भ्यः
	&c.	&c.	

The following Nouns are irregular :—

जरा, f. *decrepitude*, may be regular like माला, or like a word ending with अस्, except in the Nom. singular, and the cases formed from it; as Nom. जरा, जरे जरसौ, जराः जरसः; Obj. जरां जरसं, जरे जरसौ, जराः जरसः; Ins. जरया जरसा, जराभ्यां, जराभिः, &c.

सखि, m. *a companion.* Nom. सखा, सखायौ, सखायः; Obj. सखायं, सखायौ, सखीन्; (the dual and plural are regular like गिरि) Inst. singular सख्या; Dat. सख्ये; Acc. and Poss. सख्युः; Loc. सख्यौ. So पति, m. *a lord*, from the Inst. sing. but regular when a compound.

क्रोष्टु, m. *a jackal.* Nom. क्रोष्टा, क्रोष्टारौ, क्रोष्टारः; Obj. क्रोष्टारं, क्रोष्टारौ, क्रोष्टून्, and क्रोष्टून्; Inst. क्रोष्टुना क्रोष्ट्रा, क्रोष्टुभ्यां, क्रोष्टुभिः, &c. like the 2nd and 4th declensions in all the cases formed from the Obj. plural. Feminine क्रोष्ट्री.

रै, m. *wealth*. Nom. रायः, रायौ, रायः; Obj. रायं, रायौ, रायः; Inst. राया, राभ्यां, राभिः, &c. like the 5th declension.

गो, m. *an ox*. गौः, गावौ, गावः; Obj. गां, गावौ, गाः; Inst. गवा, गोभ्यां, गोभिः; Dat. गवे, गोभ्यां, गोभ्यः; Abl. गोः, गोभ्यां, गोभ्यः; Poss. गोः, गवोः, गवां; Loc. गवि, गवोः, गोषु. So द्यो, *heaven*.

नौ, f. *a boat*. Nom. नौः, नावौ, नावः; Obj. नावं, नावौ, नावः; Inst. नावा, नौभ्यां, नौभिः, &c. So द्यौ, *the moon*.

अप्, f. *water*. Nom. plural आपः, Obj. अपः, Inst. अद्भिः, Dat. and Abl. अद्भ्यः, Poss. अपां, Loc. अप्सु.

अनडुह्, n. *a bull*. Nom. अनड्वान्, अनड्वाहौ, अनड्वाहः; Obj. अनड्वाहं, अनड्वाहौ, अनडुहः; Inst. अनडुहा, अनड्भ्यां अनडुद्भिः, &c. Feminine अनडुही and अनड्वाही.

अर्वन्, m. *a horse*. Nom. अर्वा, अर्वन्तौ, अर्वन्तः; Obj. अर्वन्तं, अर्वन्तौ, अर्वतः; Inst. अर्वता, अर्वद्भ्यां, अर्वद्भिः, &c. Feminine अर्वती.

दिव्, f. *heaven*. Nom. द्यौः, दिवौ, दिवः; Obj. दिवं and द्यां, दिवौ, दिवः; Inst. दिवा, द्युभ्यां, द्युभिः &c.

पथिन्, n. *a road*. Nom. पन्थाः, पन्थानौ, पन्थानः; Obj. पन्थानं, पन्थानौ, पथः; Inst. पथा, पथिभ्यां, पथिभिः, &c. So मथिन्, *a churning*, मन्थाः; and मंहिष्ठ *Indrā*, मंहिष्ठाः, &c. As a compound, पथिन् makes Nom. महापथः, महापथौ, महापथाः, &c. *a great road*; like नर.

पुमस्, m. *a male*. Nom. पुमान्, पुमांसौ, पुमांसः; Obj. पुमांसं, पुमांसौ, पुंसः; Inst. पुंसा, पुंभ्यां, पुंभिः, &c.

प्रियचतुर्, m. *a lover of four*. Nom. प्रियचत्वाः, प्रियचत्वारौ, प्रियचत्वारः; Obj. प्रियचत्वारं, प्रियचत्वारौ, प्रियचतुरः; Inst. प्रियचतुरा, प्रियचतुर्भ्यां, प्रियचतुर्भिः, &c.

मघवन्, m. *Indra*. Nom. मघवान् मघवाः, मघवन्तौ मघवानौ, मघवन्तः मघवानः; Obj. मघवन्तं मघवानं, मघवन्तौ मघवानौ, मघवतः मघोनः; Inst. मघवता मघोना, मघवद्भ्यां मघवभ्यां, मघवद्भिः मघवभिः, &c. Feminine मघोनी, and मघवती.

युवन्, m. *a youth*. Nom. युवा, युवानौ, युवानः; Obj. युवानं, युवानौ, यूनः; Inst. यूना, युवभ्यां, युवभिः; &c. Feminine युनी and युवति, युवती.

श्वन्, *a dog*. Nom. श्वा, श्वानौ, श्वानः; Obj. श्वानं, श्वानौ, शुनः; Inst. शुना, श्वभ्यां, श्वभिः, &c. Feminine शुनी.

वाह् preceded by अ or आ becomes औ, preceded by any other vowel becomes ऊ, in the Obj. plural, and the cases formed from it; as, विश्ववाह्, *the sustainer of the universe*; Nom. विश्ववाट्, विश्ववाहौ, विश्ववाहः; Obj. plural विश्वौहः, &c. भूवाह्, *the sustainer of the earth*; Nom. भूवाट्, भूवाहौ, भूवाहः; Obj. plural भूहः, &c.

श्वेतवाह्, *Indrŭ*, has two forms; Nom. श्वेतवाः, श्वैतावाहौ, श्वेतवाहः; Obj. श्वेतवाहं, श्वेतवाहौ, श्वैतौहः and श्वेतवाहः; Inst. श्वैतौहा श्वेतवाहा, श्वेतवाभ्यां, श्वेतवाभिः, &c. Voc. श्वेतवः and श्वेतवाः Feminine श्वैतौही. So अवयाज्, उक्थशास्, and पुरोडाश् in the Nom. and Voc. singular.

CHAPTER III.

OF ADJECTIVES.

SECTION I.

OF THE DECLENSION OF ADJECTIVES.

Adjectives in their inflections are analogous to Substantives.

They may be divided into two sorts, the one ending with vowels, and the other with consonants.

Most of them vary in gender to agree with the Noun which they qualify; but some, with the exception of the neuter in the first two cases, under one termination include all the genders; as, शुभ, *fair*; मृदु, *mild*; श्रीमत्, *prosperous*; तृष्णाज्, *covetous*.

शुभ, *fair.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	शुभः	शुभा	शुभं
O.	शुभं	शुभां	शुभं
I.	शुभेन	शुभया	शुभेन
D.	शुभाय	शुभायै	शुभाय
A.	शुभात्	शुभायाः	शुभात्
P.	शुभस्य	शुभायाः	शुभस्य
L.	शुभे	शुभायां	शुभे
V.	शुभ	शुभे	शुभ

DUAL.

N.O.	शुभौ	शुभे	शुभे
I.D.A.	शुभाभ्यां	शुभाभ्यां	शुभाभ्यां
P. L.	शुभयोः	शुभयोः	शुभयोः

PLURAL.

N.	शुभाः	शुभाः	शुभानि
O.	शुभान्	शुभाः	शुभानि
I.	शुभैः	शुभाभिः	शुभैः
D.	शुभेभ्यः	शुभाभ्यः	शुभेभ्यः
A.	शुभेभ्यः	शुभाभ्यः	शुभेभ्यः
P.	शुभानां	शुभानां	शुभानां
L.	शुभेषु	शुभासु	शुभेषु

मृदु, *mild.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	मृदुः	मृदुः	मृदु
O.	मृदुं	मृदुं	मृदु
I.	मृदुना	मृदुया	मृदुना
D.	मृदवे	मृदवै	मृदुने
A.	मृदोः	मृदुयाः	मृदुनः
P.	मृदोः	मृदुयाः	मृदुनः
L.	मृदौ	मृदुयां	मृदुनि
V.	मृदो	मृदो	मृदु

DUAL.

N. O.	मृदू	मृदू	मृदुनी
I. D. A.	मृदुभ्यां	मृदुभ्यां	मृदुभ्यां
P. L.	मृदोः	मृदोः	मृदनोः

PLURAL.

N.	मृदवः	मृदवः	मृदूनि
O.	मृदून्	मृदूः	मृदूनि
I.	मृदुभिः	मृदुभिः	मृदुभिः
D.	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
A.	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
P.	मृदूनां	मृदूनां	मृदूनां
L.	मृदुषु	मृदुषु	मृदुषु

श्रीमत्, *prosperous.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	श्रीमान्	श्रीमती	श्रीमत्
O.	श्रीमन्तं	श्रीमतीं	श्रीमत्
I.	श्रीमता	श्रीमत्या	श्रीमता
D.	श्रीमते	श्रीमत्यै	श्रीमते
A.	श्रीमतः	श्रीमत्याः	श्रीमतः
P.	श्रीमतः	श्रीमत्याः	श्रीमतः
L.	श्रीमति	श्रीमत्यां	श्रीमति
V.	श्रीमन्	श्रीमति	श्रीमत्

DUAL.

N. O.	श्रीमन्तौ	श्रीमत्यौ	श्रीमती
I. D. A.	श्रीमद्भ्यां	श्रीमतीभ्यां	श्रीमद्भ्यां
P. L.	श्रीमतोः	श्रीमत्योः	श्रीमतोः

PLURAL.

N.	श्रीमन्तः	श्रीमत्यः	श्रीमन्ति
O.	श्रीमतः	श्रीमतीः	श्रीमन्ति
I.	श्रीमद्भिः	श्रीमतीभिः	श्रीमद्भिः
D.	श्रीमद्भ्यः	श्रीमतीभ्यः	श्रीमद्भ्यः
A.	श्रीमद्भ्यः	श्रीमतीभ्यः	श्रीमद्भ्यः
P.	श्रीमतां	श्रीमतीनां	श्रीमतां
L.	श्रीमत्सु	श्रीमतीषु	श्रीमत्सु

तृष्णाच्, *covetous.*

SINGULAR.

	Mas. & Fem.	Neuter.
N.	तृष्णाक्	तृष्णाक्
O.	तृष्णाचं	तृष्णाक्
I.	तृष्णाचा	तृष्णाचा
D.	तृष्णाचे	तृष्णाचे
A.	तृष्णाचः	तृष्णाचः
P.	तृष्णाचः	तृष्णाचः
L.	तृष्णाचि	तृष्णाचि

DUAL.

N. O.	तृष्णाचौ	तृष्णाची
I. D. A.	तृष्णाग्भ्यां	तृष्णाग्भ्यां
P. L.	तृष्णचोः	तृष्णचोः

PLURAL.

N.	तृष्णाचः	तृष्णाञ्चि
O.	तृष्णाचः	तृष्णाञ्चि
I.	तृष्णाग्भिः	तृष्णाग्भिः
D.	तृष्णाग्भ्य	तृष्णाग्भ्यः
A.	तृष्णाग्भ्यः	तृष्णाग्भ्यः
P.	तृष्णाचां	तृष्णचां
L.	तृष्णक्षु	तृष्णक्षु

Adjectives ending with अक insert इ in the feminine. आर्यक, *chief*; एष, *this*; ज्ञ, *knowing*; द्व, *two*; स्व, *own*; have two forms in the feminine, when क is affixed. Those formed from feminine Nouns ending with आ have three. As शुभ्रक, *white*; शुभ्रिका; आर्यिका, आर्यका; गंगिका, गंगाका, गंगका, from गंगा, *the Ganges.*

जीवक, *living*; ध्रुवक, *firm, certain*; यक, *belonging to which*; सक, *belonging to this*; are exceptions, and do not insert इ; as, जीवका, &c.

अराल, *crooked*; उदार, *great*; कल्याण, *happy*; कृपण, *covetous*; चण्ड, *angry*; पुराण, *old*; विकट, विशङ्कट, *terrific*; विशाल, *wide, great*; रोल, *red*, and compounds relating to the members of the body, have two forms in the feminine. A few of the latter have only that formed by आ. Words of comparison ending with यस्, and those ending with a passive participle which relates either to the parts of the body, or something diminutive, have only that formed by ई. As, अराला, अरालो; पद्ममुखा, पद्ममुखी, *lotus-faced*; कल्याणपार्श्वा, *having fine sides*; व्याघ्रवदना, *having a face like a tiger*; शरपुच्छी, *having a tail like an arrow*; भग्नशिरो, *broken-skulled*; अभ्रलिहो, *a little cloud-caput*.

So क्रीत, *bought*, is used in the feminine, as, धनक्रीती, *bought with money.*

एत, *variegated*; भरित, *nourished*; रोहित, *red*; लोहित, *blood-coloured*; श्वेत, *white*, have two forms; thus, एता and एती, &c. असित and पलित have three forms; as असिता, *black*; असिती, and असिक्नी, *middle aged*; पलिता, *grey*; पलिती, and पलिक्नी, *old.*

अजर, and निर्जर, *undecayable*, like the noun जरा, have two forms, except in the Nom. and Oblique cases formed from it: as Nom. अजरः, अजरौ अजरासौ, अजराः अजरसः, &c.

Adjectives ending with उ, except such as have a compound consonant before the उ and खरु, *of a harsh taste*, have two forms in the feminine; thus, मृदु or मृदी.

ऊरु, *a thigh*, being the last word in a compound adjective of comparison; also कदु, *tawny*; पङ्गु, *lame*; भीरु, *fearful*; and adjectives ending with बाहु; change the उ to ऊ in the feminine; as रम्भोरू, *having thighs like a plantain tree*; पङ्गू, *lame.*

Adjectives beginning with a vowel and ending with इ—ऋ, besides the regular form, may in the Dat. Abl. Pos. and Loc. singular, and Poss. and Loc. dual, have the feminine and neuter the same as the masculine; thus Dat.

अनादये, from अनादि, *without beginning*, may be masculine, feminine, or neuter.

Adjectives ending in ई or ऊ, change the ई to इ, and the ऊ to उ, in the neuter gender; as, सुखी, masculine and feminine, सुखि, neuter, *happy*; वामतनूः, masculine and feminine, वामतनु, neuter, *handsome*.

ई following ख, स, or न substituted for स, has two forms in the Abl. and Poss. masculine singular; as सुख्यः or सुखेः. from. सुखी. So लुनी, *cutting*; लुन्यः or लुनेः, &c.

सुधी, *wise*, makes sing. dual, and plur. mas. and fem. Nom. सुधीः, सुधियौ, सुधियः, &c. like श्री. प्रधी, *intelligent*, makes Nom. प्रधीः, प्रधियौ, प्रधियः, &c. like सेनानी. They have two forms in the Inst. case neuter, सुधिया or सुधिना, प्रधिया or प्रधिना.

The few compounds that end with ऐ, ओ, औ, change the ऐ to इ, and the ओ and औ to उ in the neuter; as अतिरै, *very rich*; neuter, अतिरि, &c.

All adjectives ending with मत् or वत् are declined like श्रीमत्.

अन्नवत्, *pregnant*, and पतिवत्, *governing*, make feminine, अन्नवती, पतिवती.

अघवत्, *sinful*, and भगवत्, *majestic*, have two forms in the Vocative singular, as अघवन् or अघो, &c.

Those ending with महत् are thus declined: महत्, *great;* Nom. महत्, महती, महत्. Obj. महतं, महतीं, महत्, &c.

महत्, *great,* makes N. महान्, महती, महत्, &c. like श्रीमत्, but retains आ in the cases where न् is retained. Thus singular, dual, and plural, masculine, Nom. महान्, महान्तौ, महान्तः; Obj. महान्तं, महान्तौ, महतः. Neuter, Nom. and Obj. plural, महान्ति.

Adjectives formed by affixing वन्, after a vowel, ख——स, or ष, change the वन् to वरी in the feminine; if compounds of the first genus, there are two forms. As, धीवन्, *wise;* Nom. धीवा, धीवरी, धीव. बहुधीवन्, *very wise;* बहुधीवा, बहुधीवरी and बहुधीवा, बहुधीव.

अनर्वन्, *horseless;* Nom. अनर्वा, अनर्व; but अनर्वा, when feminine, is declined like the 1st or 5th declension; as Obj. अनर्वां or अनर्वानं, &c. प्रशाम्, *placid, quiet,* makes Nom. प्रशान्; Obj. प्रशामं, &c. like दण्डिन्.

Adjectives ending with इन् have three genders, and are thus declined: सुखिन्, *happy;* N. सुखी, सुखिनी, सुखि; Obj. सुखिनं, सुखिनीं, सुखि, &c.

Those ending with यस्, or वस्, have also three genders, and are inflected in the following manner: श्रेयस्, *more excellent;* Nom. श्रेयान्, श्रेयसी, श्रेयः; Obj. श्रेयांसं, &c. retaining the आ like महत्.

Compounds ending with वस्, *to sit*, are irregular; as, सुवस्, *sitting well*; Nom. सुवः, Obj. सुवसं,&c. पीनोधस्, makes feminine पीनोधी. *having a large udder*: it is the same if preceded by any Adjective.

Adjectives ending in a compound consonant, the first letter of which is र् or ल्, and the last च्—स्, have two forms in the Nom. and Obj. cases plur. Neuter gender; as सुवल्, *going well*, सुवलि or सुवल्लि.

Adjectives ending with the root अञ्च्, when they signify *moving*, are irregular in the feminine gender, and Obj. case plural, &c. as, उदञ्च्, *going northward*; Nom. उदङ्, उदीची, उदक्. Obj. plural, उदीचः. गवाञ्च्, *driving cows*; Nom. गवाङ्, गोची, गवाक्. Obj. plural, गोचः. तिर्य्यञ्च्, *going crookedly*; Nom. तिर्य्यङ्, तिरश्ची, तिर्य्यक्; Obj. plural, तिरश्चः. प्रत्यञ्च्, *going eastward*; Nom. प्रत्यङ्, प्रतीची, प्रत्यक्. Obj. plural, प्रतीचः. प्राञ्च्, *going westward*; Nom. प्राङ्, प्राची, प्राक्. Obj. plural, प्राचः. When they signify *honoring*, they are regular; as प्रत्यञ्च्, *mutually honoring*; Nom. प्रत्यङ्, प्रत्यञ्ची, प्रत्यङ्; Obj. प्रत्यञ्चं &c.

नश्, *destroying*; दभ्, *injuring*; मुह्, *swooned*; स्निह्, *affectionate*; घृष्, *satisfying*; have two forms in the Nom.; as, नक्, नट्, &c. स्रन्स्, and ध्वन्स्, *fall from*; make Nom. स्रन् and ध्वन्. सनडुह्, *having a fine bull*, makes Nom. सनडुान्, सनडुही, सनडुत्.

SECTION II.

COMPARISON OF ADJECTIVES.

The simple word or positive state becomes the comparative by the addition of तर, and the superlative by the addition of तम; as, शुभ, *fair*; शुभतर, *fairer*; शुभतम, *fairest*.

Adjectives ending with ई or ऊ, may have the ई and ऊ either long or short in the comparative and superlative degrees; as, सती, *chaste*; सतीतर, सतितर; सतीतम, सतितम.

A final न is dropped, and a final स् becomes त, when तर and तम are affixed; as, युवन्, *young*; युवतर, युवतम. विद्वस्, *wise*; विद्वत्तर, विद्वत्तम.

The degrees of comparison are also formed by इष्ठ and ईयस्, each of which may be comparative or superlative: when these terminations are affixed, the final vowel of the word, and all affixes are rejected. As, लघु, *short*; लघिष्ठ, लघीयस्. मतिमत्, *wise*; मतिष्ठ, मतीयस्. मेधाविन्, *sagacious*; मेधिष्ठ, मधीयस्.

The following words are irregular with इष्ठ and ईयस्, but they are regular when तर and तम are affixed:—

अन्तिक,	*near,*	नेदिष्ठ,	नेदीयस्.
उरु,	*great,*	वरिष्ठ,	वरीयस्.
क्षिप्र,	*quick,*	क्षेपिष्ठ,	क्षेपीयस्.
क्षुद्र,	*little, small,*	क्षोदिष्ठ,	क्षोदीयस्.
गुरु,	*important,*	गरिष्ठ,	गरीयस्.
तृप्र,	*satisfied,*	त्रपिष्ठ,	त्रपीयस्.
दूर,	*far,*	दविष्ठ,	दवीयस्.
प्रशस्य,	*excellent,*	श्रेष्ठ,	श्रेयस्.
प्रिय,	*beloved,*	प्रेष्ठ,	प्रेयस्.
युवन्,	*young,*	यविष्ठ, कनिष्ठ,	यवीयस्, कनीयस्
बहु,	*great,*	भूयिष्ठ,	भूयस्.
बहुल,	*much,*	बंहिष्ठ,	बंहीयस्.
बाढ,	*increased,*	साधिष्ठ,	साधीयस्.
वृद्ध,	*old,*	वर्षिष्ठ, ज्येष्ठ,	वर्षीयस्, ज्यायस्.
वृन्दार,	*respectable,*	वृन्दिष्ठ,	वृन्दीयस्.
स्थिर,	*firm,*	स्थेष्ठ,	स्थेयस्.
स्फिर,	*swollen,*	स्फेष्ठ,	स्फेयस्.
स्थूल,	*thick, far,*	स्थविष्ठ,	स्थवीयस्.
ह्रस्व,	*short,*	ह्रसिष्ठ,	ह्रसीयस्.

कृश, *lean;* दृढ, *firm;* परिवृढ, *surpassing;* पृथु, *thick;* भृश, *much;* and मृदु, *mild,* change the ऋ to र, when इष्ठ and ईयस् are affixed; as, मरिष्ठ, मरीयस्.

The terminations expressive of comparison are added to other words besides Adjectives; as,

1st.—To *Nouns;* as, श्री, *prosperity;* श्रीतर, श्रीतम, or श्रितर, श्रितम, *more prosperous,* &c.

2d.—To *Pronouns;* as, कः, *who?* कतर, *which of the two?* कतम, *which of the many?*

3d.—To *Participles;* as, वृद्ध, *increased (in years),* वृद्धतर, वृद्धतम.

4th.—To *Adverbs;* as, उच्चैस्, *high;* उच्चैस्तरां, उच्चैस्तमां, &c.

5th.—To *Prepositions;* as, उत्, *up;* उत्तर, *better;* उत्तम, *best.*

SECTION III.

OF NUMERAL ADJECTIVES.

I.—CARDINALS.

एक, *one.*	अष्टन्, *eight.*
द्वि, *two.*	नवन्, *nine.*
त्रि, *three.*	दशन्, *ten.*
चतुर्, *four.*	एकादशन्, *eleven.*
पञ्चन्, *five.*	द्वादशन्, *twelve.*
षष्, *six.*	त्रयोदशन्, *thirteen.*
सप्तन्, *seven.*	चतुर्दशन्, *fourteen.*

पञ्चदशन्, *fifteen.*
षोडशन्, *sixteen.*
सप्तदशन्, *seventeen.*
अष्टादशन्, *eighteen.*
ऊनविंशति, *nineteen.*
विंशति, *twenty.*
त्रिंशत्, *thirty.*
चत्वारिंशत्, *forty.*
पञ्चाशत्, *fifty.*
षष्टि, *sixty.*
सप्तति, *seventy.*
अशीति, *eighty.*
नवति, *ninety.*
शत, *a hundred.*
सहस्र, *a thousand.*
अयुत, प्रयुत, *ten thousand.*
लक्ष, 100 *thousand.*
नियुत, *a million.*
कोटि, *ten millions.*
अर्ब्बुद, 100 *millions*
महार्ब्बुद, 1,000 *millions.*
पद्म, 10,000 *millions.*
महापद्म, 100,000 *mills.*
खर्ब्ब, *a billion.*
महाखर्ब्ब, *ten billions.*
शंख, *a hundred billions.*
महाशंख, 1,000 *billions.*
हाहा, 10,000 *billions.*
महाहाहा, 100,000 *bills.*
धुल, *a trillion.*
महाधुल, *ten trillions.*
अक्षौहिणी, 100 *trillions.*
महाक्षौहिणी, 1,000 *trills.*

The uneven Numbers are formed by prefixing एक, द्वा or द्वि, त्रय, चतुर्, पञ्च, षड्, सप्त, अष्ट, and ऊन to the even ones; as, एकविंशति, द्वाविंशति, त्रयोविंशति, चतुर्विंशति, पञ्चविंशति, षड्विंशति, सप्तविंशति, अष्टाविंशति, ऊनत्रिंशत्, *twenty one, &c.* to *twenty nine.*

एकाद्र, एकान्न, and एकोन, are sometimes used for ऊन, as, एकाद्रविंशति, *nineteen, &c.*

Numbers united together by a copulative conjunction are added; without one, multiplied; with अर्द्ध affixed, divided; with अधि, and अर्द्ध, they mean the whole number and half of it. As, नव वर्षाणि पञ्च च, *fourteen years*, पञ्चपञ्च, *twenty-five*; त्रयःशतशतार्द्धं, 350, i. e. *three hundred and half a hundred*; or चतुर्दशशतार्द्धार्द्धं, 350, i. e. *the half of the half of fourteen hundred*; अध्यर्द्धशत, 150.

II. ORDINALS.

प्रथम, *first*. द्वितीय, *second*. तृतीय, *third*. चतुर्थ, *fourth*. पञ्चम, *fifth*. षष्ठ, *sixth*. सप्तम, *seventh*. अष्टम, *eighth*. नवम, *ninth*. दशम, *tenth*.

From ten to twenty the Ordinals are the same as the Cardinals. The uneven numbers are formed in the same manner as those of the Cardinals; the even ones by adding तम to the Cardinals. Those under 50, ending with त् or ति, sometimes drop the त् or ति, and omit तम; as, विंशतितम, or विंश, *twentieth*; त्रिंशत्तम or त्रिंश, *thirtieth*; चत्वारिंशत्तम, or चत्वारिंश, *fortieth*; पञ्चाशत्तम, पञ्चाश, *fiftieth*; षष्टितम, *sixtieth*; सप्ततितम, *seventieth*; अशीतितम, *eightieth*; नवतितम, *ninetieth*; शततम, *hundred*; सहस्रतम, *thousandth*, &c.

द्वि, त्रि, चतुर्, पञ्चन्, षष्, and सप्तन्, are irregular in their inflections. द्वि is used only in the dual; the others only in the plural.

द्वि, *two*. Nom. and Obj. masculine द्वौ, feminine and neuter द्वे; Inst. Dat. and Abl. द्वाभ्यां; Poss. and Loc. द्वयोः.

त्रि, *three*.

	Masculine.	Feminine.	Neuter
N.	त्रयः	तिस्रः	त्रीणि
O.	त्रीन्	तिस्रः	त्रीणि
I.	त्रिभिः	तिसृभिः	त्रिभिः
D. A.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
P.	त्रयाणां	तिसृणां	त्रयाणां
L.	त्रिषु	तिसृषु	त्रिषु

चतुर्, *four*.

	Masculine.	Feminine.	Neuter
N.	चत्वारः	चतस्रः	चत्वारि
O.	चतुरः	चतस्रः	चत्वारि
I.	चतुर्भिः	चतसृभिः	चतुर्भिः
D. A.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
P.	चतुर्णां	चतसृणां	चतुर्णां
L.	चतुर्षु	चतसृषु	चतुर्षु

पञ्चन्, पञ्च, and अष्टन्, are alike in the three genders. Nom. and Obj. पञ्च; Inst. पञ्चभिः; Dat. & Abl. पञ्चभ्यः; Poss. पञ्चानां; Loc. पञ्चसु.

Nom. and Obj. षट् or षड्; Inst. षड्भिः; Dat. and Abl. षड्भ्यः; Poss. षण्णां; Loc. षट्सु, षटसु.

Nom. and Obj. अष्टौ and अष्टा; Inst. अष्टभिः, अष्टाभिः; Dat. and Abl. अष्टभ्यः, अष्टाभ्यः; Poss. अष्टानां; Loc. अष्टसु, अष्टासु.

The following are signs used for the numerical words:—

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, १० 10.

११ 11, १२ 12, &c. २० 20, ३० 30, &c. २१ 21, ३४ 34, &c. १०० 100, २५० 250, १००० 1,000, १८२० 1820.

CHAPTER III.

OF THE PRONOUNS.

There are four kinds of Pronouns: the Personal, the Relative, the Interrogative, and the Adjective Pronouns.

SECTION I.

OF THE PERSONAL PRONOUNS.

The Personal Pronouns are अस्मद्, *I;* युष्मद्, *thou;* तद् or अद्, *he, she,* and *it,* with their duals and plurals. Gender has respect only to the third person, and is distinguished by the terminations in the word तद्; as, सः, *he;* सा, *she;* तद्, *it, &c.*

अस्मद्, *I.*

	SINGULAR.	
Nom.	अहं,	*I.*
Obj.	मां, and मा,	*me.*
Inst.	मया,	*by me.*
Dat.	मह्यं, and मे,	*to me.*
Abl.	मत्,	*from me.*
Poss.	मम, and मे,	*of me.*
Loc.	मयि,	*in me.*

	DUAL.	
Nom.	आवां,	*we two.*
Obj.	आवां, and नौ,	*us two.*
Inst.	आवाभ्यां,	*by us two.*
Dat.	आवाभ्यां, and नौ,	*to us two.*
Abl.	आवाभ्यां,	*from us two.*
Poss.	आवयोः, and नौ,	*of us two.*
Loc.	आवयोः	*in us two.*

	PLURAL.	
Nom.	वयं,	*we.*
Obj.	अस्मान्, and नः,	*us.*
Inst.	अस्माभिः,	*by us.*
Dat.	अस्मभ्यं, and नः,	*to us.*
Abl.	अस्मत्,	*from us.*
Poss.	अस्माकं, and नः,	*of us.*
Loc.	अस्मासु,	*in us.*

युष्मद्, *Thou.*

SINGULAR.

Nom.	त्वं,	*thou.*
Obj.	त्वां, and त्वा,	*thee.*
Inst.	त्वया,	*by thee.*
Dat.	तुभ्यं, and ते,	*to thee.*
Abl.	त्वत्,	*from thee.*
Poss.	तव, and ते,	*of thee.*
Loc.	त्वयि,	*in thee.*

DUAL.

Nom.	युवां,	*ye two.*
Obj.	युवां, and वां,	*you two.*
Inst.	युवाभ्यां,	*by you two.*
Dat.	युवाभ्यां, and वां,	*to you two.*
Abl.	युवाभ्यां,	*from you two.*
Poss.	युवयोः, and वां,	*of you two.*
Loc.	युवयोः,	*in you two.*

PLURAL.

Nom.	यूयं,	*ye or you.*
Obj.	युष्मान्, and वः,	*you.*
Inst.	युष्माभिः,	*by you.*
Dat.	युष्मभ्यः, and वः,	*to you.*
Abl.	युष्मत्,	*from you.*
Poss.	युष्माकं, and वः,	*of you.*
Loc.	युष्मासु,	*in you.*

At the beginning of a sentence or poetical verse, in connection with च *and*, वा *or*, एव *indeed*, ह *clearly*, हा *ah!* or a verb meaning *to see*, used in another sense, and when preceded by a vocative case unconnected with another word, the contracted forms are not used. In clauses that are supplementary or inferential, the contracted forms alone are employed. In all other cases either form may be used.

तद्, *He, she, it, &c.*

SINGULAR.

	Masculine.	Feminine.	Neuter
N.	सः	सा	तत्
O.	तं	तां	तत्
I.	तेन	तया	तेन
D.	तस्मै	तस्यै	तस्मै
A.	तस्मात्	तस्याः	तस्मात्
P.	तस्य	तस्याः	तस्य
L.	तस्मिन्	तस्यां	तस्मिन्

DUAL.

N. O.	तौ	ते	ते
I. D. A.	ताभ्यां	ताभ्यां	ताभ्यां
P. L.	तयोः	तयोः	तयोः

PLURAL.

Masculine.	Feminine.	Neuter
N. ते	ताः	तानि
O. तान्	ताः	तानि
I. तैः	ताभिः	तैः
D. तेभ्यः	ताभ्यः	तेभ्यः
A. तेभ्यः	ताभ्यः	तेभ्यः
P. तेषां	तासां	तेषां
L. तेषु	तासु	तेषु

SECTION II

OF THE RELATIVE AND INTERROGATIVE PRONOUNS.

यद्, *who, that,* or *which,* is a Relative, and किं, *who?* or *what?* is an Interrogative Pronoun. They are inflected like तद्, except in the first two cases; as,

यद्, *who, that,* or *which.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	यः	या	यत्
O.	यं	यां	यत्
I.	येन	यया	येन
D.	यस्मै	यस्यै	यस्मै
A.	यस्मात्	यस्याः	यस्मात्
P.	यस्य	यस्याः	यस्य
L.	यस्मिन्	यस्यां	यस्मिन्

DUAL.

N. O.	यौ	ये	ये
I. D. A.	याभ्यां	याभ्यां	याभ्यां
P. L.	ययोः	ययोः	ययोः

PLURAL.

N.	ये	याः	यानि
O.	यान्	याः	यानि
I.	यैः	याभिः	यैः
D.	येभ्यः	याभ्यः	येभ्यः
A.	येभ्यः	याभ्यः	येभ्यः
P.	येषां	यासां	येषां
L.	येषु	यासु	येषु

SINGULAR.

	Masculine.	Feminine.	Neuter
N.	कः	का	किं
O.	कं	कां	किं
I.	केन	कया	केन
D.	कस्मै	कस्यै	कस्मै
A.	कस्मात्	कस्याः	कस्मात्
P.	कस्य	कस्याः	कस्य
L.	कस्मिन्	कस्यां	कस्मिन्

DUAL.

N. O.	कौ	के	के
I. D. A.	काभ्यां	काभ्यां	काभ्यां
P. L.	कयोः	कयोः	कयोः

PLURAL.

N.	के	काः	कानि
O.	कान्	काः	कानि
I.	कैः	काभिः	कैः
D.	केभ्यः	काभ्यः	केभ्यः
A.	केभ्यः	काभ्यः	केभ्यः
P.	केषां	कासां	केषां
L.	केषु	कासु	केषु

SECTION III.

OF THE

ADJECTIVE PRONOUNS.

Adjective Pronouns partake of the properties both of Pronouns and Adjectives, and may be sub-divided into five sorts: viz. the *Possessive*, the *Reciprocal*, the *Distributive*, the *Demonstrative*, and the *Indefinite*.

1st. The *Possessive* are principally formed from the Personal Pronouns; as, मदीय, मामक, मामकीन, *mine;* त्वदीय, तावक, तावकीन, *thine;* तदीय, *his, hers, its;* आस्माक, आस्माकीन, *ours;* यौष्माक, यौष्माकीन, *yours;* स्व, स्वक, स्वीय, *own;* भवदीय, *self's.* They are inflected like शुभ; as, मदीयः, मदीया, मदीयं, &c.

2nd. The *Reciprocal* भवत्, *self*, is declined like श्रीमत्; as, Nom. भवान्, भवती, भवत्, &c.

3rd. The *Distributive* are एकैक, *each;* प्रत्येक, *every;* अन्योन्य, *one another;* परस्पर, *each other;* which are inflected like शुभ.

When *every* means *the whole collectively*, rather than *the parts distributively*, सर्व is used.

4th. The *Demonstrative* are इदम्, एतद्, *this*, and अदस्, *that*, which are declined thus :—

इदम्, *this.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	अयं	इयं	इदं
O.	इमं	इमां	इदं
I.	अनेन	अनया	अनेन
D.	अस्मै	अस्यै	अस्मै
A.	अस्मात्	अस्याः	अस्मात्
P.	अस्य	अस्याः	अस्य
L.	अस्मिन्	अस्यां	अस्मिन्

DUAL.

N. O.	इमौ	इमे	इमे
I. D. A.	आभ्यां	आभ्यां	आभ्यां
P. L.	अनयोः	अनयोः	अनयोः

PLURAL.

N.	इमे	इमाः	इमानि
O.	इमान्	इमाः	इमानि
I.	एभिः	आभिः	एभिः
D.	एभ्यः	आभ्यः	एभ्यः
A.	एभ्यः	आभ्यः	एभ्यः
P.	एषां	आसां	एषां
L.	एषु	आसु	एषु

एतद्, *this.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	एषः	एषा	एतत्
O.	एतं, एनं	एतां, एनां	एतत्
I.	एतेन, एनेन	एतया, एनया	एतेन, एनेन
D.	एतस्मै	एतस्यै	एतस्मै
A.	एतस्मात्	एतस्याः	एतस्मात्
P.	एतस्य	एतस्याः	एतस्य
L.	एतस्मिन्	एतस्यां	एतस्मिन्

DUAL.

N.	एतौ	एते	एते
O.	एतौ, एनौ	एते, एने	एते, एने
I. D. A.	एताभ्यां	एताभ्यां	एताभ्यां
P. L.	एतयोः, एनयोः	एतयोः, एनयोः	एतयोः, एनयोः

PLURAL.

N.	एते	एताः	एतानि
O.	एतान्, एनान्	एताः, एनाः	एतानि
I.	एतैः	एताभिः	एतैः
D.	एतेभ्यः	एताभ्यः	एतेभ्यः
A.	एतेभ्यः	एताभ्यः	एतेभ्यः
P.	एतेषां	एतासां	एतेषां
L.	एतेषु	एतासु	एतेषु

The last of the two forms in the Obj. and Inst. cases is commonly used in the consecutive clauses of a sentence.

अदस्, *that.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	असौ	असौ	अदः
O.	अमुं	अमूं	अदः
I.	अमुना	अमुया	अमुना
D.	अमुष्मै	अमुष्यै	अमुष्मै
A.	अमुष्मात्	अमुष्याः	अमुष्मात्
P.	अमुष्य	अमुष्याः	अमुष्य
L.	अमुष्मिन्	अमुष्यां	अमुष्मिन

DUAL.

N. O.	अमू	अमू	अमू
I. D. A.	अमूभ्यां	अमूभ्यां	अमूभ्यां
P. L.	अमुयोः	अमुयोः	अमुयोः

PLURAL.

N.	अमी	अमूः	अमूनि
O.	अमून्	अमूः	अमूनि
I.	अमीभिः	अमूभिः	अमीभिः
D.	अमीभ्यः	अमूभ्यः	अमीभ्यः
A.	अमीभ्यः	अमूभ्यः	अमीभ्यः
P.	अमीषां	अमूषां	अमीषां
L.	अमीषु	अमूषु	अमीषु

5th.—The *Indefinite* are numerous: those ending with अ are declined like सर्व, *all*; thus,

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	सर्वः	सर्वा	सर्वं
O.	सर्वं	सर्वां	सर्वं
I.	सर्वेण	सर्वया	सर्वेण
D.	सर्वस्मै	सर्वस्यै	सर्वस्मै
A.	सर्वस्मात्	सर्वस्याः	सर्वस्मात्
P.	सर्वस्य	सर्वस्याः	सर्वस्य
L.	सर्वस्मिन्	सर्वस्यां	सर्वस्मिन्

DUAL.

N. O.	सर्वौ	सर्वे	सर्वे
I. D. A.	सर्वाभ्यां	सर्वाभ्यां	सर्वाभ्यां
O. L.	सर्वयोः	सर्वयोः	सर्वयोः

PLURAL.

N.	सर्वे	सर्वाः	सर्वाणि
O.	सर्वान्	सर्वाः	सर्वाणि
I.	सर्वैः	सर्वाभिः	सर्वैः
D.	सर्वेभ्यः	सर्वाभ्यः	सर्वेभ्यः
A.	सर्वेभ्यः	सर्वाभ्यः	सर्वेभ्यः
P.	सर्वेषां	सर्वासां	सर्वेषां
L.	सर्वेषु	सर्वासु	सर्वेषु

यावत्, *as many*; तावत्, *so many*; कियत्, *how many*, or *much?* are declined like श्रीमत्. ईदृश्, एतादृश्, and तादृश्, *such*, are like तृणाज्, except in the feminine; as, ईदृक्, ईदृशी, ईदृक्. यति, *as many as*; तति, *so many as*; कति, *how many?* are inflected like Nouns ending with इ, but are used in the plural number only. So कतिचित्, *certain persons*. किञ्चित् or किञ्चन्, *some one*, is declined like किं, with चित् or चन् added according to the Rules of Permutation; as, कञ्चित्, काचित्, किञ्चित्, &c. Thus also किमपि, *any one*; as, कोपि or कोऽपि, कापि, किमपि, &c. Thus also यद्यद्, *whoever*; as, यःयः, यायाः, यद्यद्; and यत्किञ्चित्, *whosoever*; as, यःकञ्चित्, यात्काचित्, यत्किञ्चित्, &c.

The following words are declined like सर्व्व; some of them are Adjectives, and some Adjective Pronouns of the Indefinite kind:—

विश्व, सम, सिम, *all*; एक, *one*; त्व, *other, different*.

उभ and उभय, *both*; but the former is used only in the dual, and the latter only in the plural number.

अन्य, *other*; अन्यतर, इतर, *other, different*, and the comparatives and superlatives of किं, तद्, and यद्, except that in the first two cases of the neuter singular they end with म्; as अन्यः, अन्या, अन्यत्.

पूर्व, *eastern, before;* उत्तर, *northern, after;* दक्षिण, *southern, on the right;* अधर, *lower, under;* अन्तर*, *without* and *within,* and पर, *after, other;* अपर, *behind, another;* अवर, *after, behind;* and स्व, *own:*—but they have two forms in the Abl. and Loc. cases singular masculine and neuter, and in the Nom. case plural masculine; as, पूर्वात्, or पूर्वस्मात्; पूर्वे or पूर्वस्मिन्; पूर्वे or पूर्वाः.

अल्प, *few;* अर्द्ध, *half;* कतिपय, *how many?* नेम, *all, another;* प्रथम, *first;* चरम, *last;* द्वय or द्वितय, *second;* त्रय, त्रितय, *third;*—but have two forms in the Nom. case of the masculine plural; as, अल्पे or अल्पाः, &c.

Adjectives ending with तीय have two forms in the Dat. Abl. and Loc. cases singular; as, द्वितीय, *the second;* द्वितीयाय or द्वितीयस्मै, द्वितीयात् or द्वितीयस्मात्, द्वितीयायां or द्वितीयस्मिन्, &c.

If any of the above words are used in a sense different from that affixed to them, in composition with other words, or in connection with an Instrumental case, they must be inflected regularly like शुभ.

* If this word means *without a house* or *town,* it is regular like शुभ.

CHAPTER IV.

OF THE VERBS.

SECTION I.

OF VERBS IN GENERAL.

The Verbs are simple roots, which generally consist of two or three letters, and which are never used without the addition of some inflection. The roots have no characteristic signs in themselves, but have certain characteristic letters affixed to them, which shew to what conjugation they belong, and in what manner they must be inflected.

Verbs are of two kinds, Primitive and Derivative.

Of the Primitive, there are three sorts; the *Common*, the *Active*, and the *Deponent*. The first of these is known by the characteristic

letter अ, the last by ङ, and the middle one by the absence of both. Of the Derivatives there are four sorts; the *Causal*, the *Optative*, the *Frequentative*, and the *Nominal*. The first three of these are formed from primitive roots, and the last one is formed from nouns, &c.

Every verb may also be considered as Transitive or Intransitive, Regular or Irregular, Anomalous or Defective.

All verbs signifying *to move*, may also signify *to arrive at, acquire*, or *obtain;* hence they are sometimes Transitive and sometimes Intransitive.

अस्, *be;* कृ, *do;* and भू, *be*, are used as Auxiliaries: the former is defective, and the latter two are irregular, in some of their parts.

To Verbs belong Conjugation, Voice, Mood, Tense, Number, and Person.

There are ten Conjugations of verbs. The first Conjugation is distinguished by its having no characteristic letter; the second by the letter अ; the third by णि; the fourth by य; the fifth by नु; the sixth by उ; the seventh by ष; the eighth by ए; the

ninth by न; and the tenth by क. कि denotes that the root may be either of the first or tenth conjugation. When two of the above letters are attached to one root, they imply that it belongs to both the conjugations which they characterize.

The Conjugations differ from each other only in the present tense of the Indicative mood and its formatives, viz. the Imperfect tense, and the Imperative and Potential moods. The tenth conjugation forms an exception.

The preceding characteristic letters are applied only to Primitive Verbs; the Derivatives are of the first, third, or tenth conjugation.

The Voices are three; the Active, the Middle, and the Passive.

Common verbs, verbs of the tenth conjugation, and Causals, are conjugated in the Active and Middle voices: in the Active, when the action of the verb, or the effect produced by it, has a more particular reference to the object which the verb gov
in the Middle, when it has a more partic

reference to the agent, with which the verb agrees. As, याचति, *he asks;* याचते, *he asks on his own account.*

Active verbs are conjugated only in the Active voice.

Deponent verbs, with an Active signification, are conjugated only in the Middle voice.

Verbs of the tenth conjugation ending with अ, also Optative, Frequentative, and Nominal Verbs, are not regular; some of them being conjugated in the Active voice, some in the Middle, and others in both.

Any verb may be used in the Passive voice.

The Moods are six; the Indicative, the Imperative, the Potential, the Precative, the Subjunctive, and the Infinitive.

The Indicative has six Tenses, the Present, the Imperfect, the Perfect, the first and second Futures, and the Indefinite.

The Present tense is used to represent what is now passing; as, याचति, *he asks* or *is asking*.

The Imperfect tense represents what transpired in some part of the preceding day; as, अयाचत, *he asked (yesterday.)*

The Perfect or Past alludes to what was done at a very remote period; as, ययाच, *he asked (long ago.)*

The First Future or Future Definite intimates what will take place on the morrow; as, याचिता, *he will ask (to-morrow.)*

The Second Future or Future Indefinite expresses what will be, without signifying the precise time when; as, याचिष्यति, *he will ask, (sometime or other.)*

The Indefinite or Aórist represents what transpired between a period not very remotely past and the present, but leaves it indefinite when; as, अयाचीत, *he has asked*, or *did ask.*

The Imperfect, the Perfect, and the Indefinite are very commonly used indiscriminately the one for the other.

The Imperative, Potential, Precative, Subjunctive, and the Infinitive moods, are used not so much to represent the precise time as the particular manner of any actio

event; the first two usually refer to present, and the last three to future time.

The Numbers are three, the Singular, the Dual, and the Plural; as, याचति, *he asks*; याचतः, *they two ask*; याचन्ति, *they ask*.

In each number there are three Persons, as, याचति, *he asks*; याचसि, *thou askest*; याचामि, *I ask*, &c. The third person is always placed first, because it is the most simple in its inflections.

The following rules are designed to exhibit the changes that take place in the final letters of Verbal roots when inflected:—

RULES OF PERMUTATION.

RULE I.

Verbs beginning with श, ष, ट, ठ, ढ, in the list of roots, change them to न, स, ड, ढ, ध, when they are inflected: thus,

सु + ति = सौति, *he praises.*

सु + नोति = सुनोति, *he aims.*

ष्ठा + ते = तिष्ठते, *he stands like a post.*

ष्ठा + ता = स्थाता, *he will stand.*
स्ना + ति = स्नाति, *he bathes.*

1. चक्, *go*; ष्ठै, *collect*; and ष्ठिव्, *spit*, are exceptions.

2. न when preceded by a preposition ending with र्, and स् when preceded by one ending with इ—अ, are again changed to their original form; as, प्रणीनि, निष्ठा.

RULE II.

अ followed by म or व becomes आ; but followed by अ or a diphthong is dropped. आ followed by a vowel is dropped; but the आ of an affix or reduplicated root, followed by a consonant, becomes ई; where *goon** is not required. As,

याच् + मि = याचामि, *I ask.*
याच् + अन्ति = याचन्ति, *they ask.*
क्रीणा + अन्ति = क्रीणन्ति, *they sell.*
क्रीणा + तः = क्रीणीतः *they two sell.*
जहा + त = जहीत, *do ye abandon.*

1. Simple roots ending with आ do not drop the आ in the Present tense; as, मा + अन्ति = मान्ति, *they measure.*

* The rules for the different conjugations and the formation of the tenses, will shew in what instances *goon* is necessary.

RULE III.

इ—ऋ if penultimate, and followed by व or र, must be long. If finals of monosyllables and preceded by a single consonant, or of words having more than one syllable and preceded by a double consonant, they become इय्, उव्, अर्; but if finals of words having more than one syllable and preceded by a single consonant, they become य्, व्, र्; when a vowel follows, and *goon* is not required: as,

दिव् + यति = दीयति, *he plays.*
वी + अन्ति = वियन्ति, *they shine.*
शिश्रि + उः = शिश्रियुः, *they served.*
शक्नु + अन्ति = शक्नुवन्ति, *they are able.*
निनी + ए = निन्ये *he took.*
चक्र + उः = चक्रुः, *they did.*

1. The vowels are not long before व or र in the reduplication of the verbs; as, रुरोष, *he was angry.*

2. There are two forms in the Future, when ऋ is changed to अर्; as तॄ. *pass over;* तरिता and तरीता.

3. उ, ऊ, and ऋ, if the finals of roots and not of affixes, become उव् and अर् in every instance when a vowel follows, and *goon* is not required; as, हु + अन्ति

= सुवन्ति, *they praise.* सुनु + उः = सुनुवुः, *they injured.* चक्रु + उः = चक्रुः, *they injured.*

4. If म or व follow the उ of an affix, there are two forms; as, सुनु + म = सुनुमः or सुन्मः, *we aim.*

RULE IV.

A short vowel becomes long, the ऋ of a single consonant becomes रि, and of a double one अर्, when य follows A final ऋ, where *goon* is not required, becomes ईर्; but if a labial precedes, ऊर्. As,

चि + यते = चीयते, *it is collected*

कृ + यते = क्रियते *it is done.*

स्तृ + यात् = स्तर्य्यात्, *may be spread.*

तॄ + यात् = तीर्य्यात्, *may he pass over.*

पॄ + न = पूर्ण, *filled.*

1. In the Potential mood the vowel is not changed before य; as, बिभृयात्, *he may nourish.*

RULE V.

A final letter of the च class becomes क्; a final छ or श, also the finals of राज्, भाज्, *shine;* यज्, *worship;* व्रज्, *walk;* सृज्, *create;*

मज्, *cleanse;* भ्रस्ज्, *cut;* भ्रज्, *bake;* become ष्, when followed by ध—स; and क्, ग्, ष्, च्, ज्, ह्, ष्, or ष् united with स, make क्ष; as,

वच्	+ ति	=	वक्ति,	*he speaks.*
प्रच्छ्	+ ता	=	प्रष्टा,	*he will interrogate.*
नश्	+ त	=	नष्ट,	*destroyed.*
वच्	+ स्यति	=	वक्ष्यति,	*he will speak.*
लेह्	+ सि	=	लेक्षि,	*thou tastest.*
वश्	+ सि	=	वक्षि,	*thou desirest.*

1. छ् followed by ङ्—स् becomes क्ष, when *goon* is not required; as, प्रच्छ् + न = प्रक्ष, whence प्रक्षयति, *he questions.*

2. ध when final becomes ट् or ड्, and भ् becomes ड्; as अमार्ट् or अमार्ड्, *he cleansed.*

3. ध्व may become ढ्व after ह्—भो; as, अत्वरिढ्वं or अत्वरिध्वं, *ye have made haste.*



RULE VI.

ङ्—म्, if followed by घ—स, when *goon* is not admitted, are dropped. Roots with the characteristic ह् insert न् throughout. A penultimate न्, followed by a letter which does not require *goon;* also क् and स् when penul-

timate and followed by घ—स or ह; are dropped. As,

गम् + त = गत, *gone.*

हिंस्—इ + इता = हिंसिता, *he will injure.*

मन्थ् + यात् = मथ्यात्, *may he churn.*

चक्ष् + से = चक्षे, *he speaks.*

मस्ज् + न = मग्न, *drowned.*

1. अर्च्, meaning *honour*, and रक्ष्, *preserve*, do not drop their penultimate letters.

2. म् followed by व or म becomes न्; followed by य has two forms. As, जगम् + वस् = जगन्वस्, *gone.* आगम् + य = आगम्य, आगत्य, *having come.*

3. The penultimate न has two forms in the Perfect tense, where *goon* is not admitted: as, ममन्थ, ममन्थतुः or ममथतुः, ममन्थुः or ममथुः, &c.

4. Verbs in the Middle voice, and reduplicated ones in the Active, drop the penultimate न of the termination अन्त, when अ does not precede; as, द्विष् + अन्ते = द्वेषते, *they envy;* बिभृ + न्ति = बिभ्रति, *they nourish.*

5. If two न's come together, the one in the root is dropped; as, अञ्ज्, with न inserted and ति added, makes अनक्ति, *he manifests.* In all other cases the न् and स् are made to correspond with the following letter; as, तन्प्, *gratify,* तृप्यति; मस्ज्, *immerse,* मज्जति, &c.

RULE VII.

य् and व्, followed by any consonant except य, are dropped. The final य of a double letter is also dropped, and स् followed by स or ष becomes त, except in the Present tense and its formatives. स् followed by ध has two forms. As,

स्फाय् + ता = स्फाता, *he will increase.*
क्षव् + नोति = क्षणोति, *he does* or *injures.*
ईर्ष्य् + ष्यति = ईर्धिष्यति, *he will envy.*
वस् + ष्यति = वत्स्यति, *he will dwell.*
चकास् + धि = चकाधि or चकाढि, *shine thou*, and अचकात्, *he did shine.*

1. व followed by ङ—स becomes ऊ, when *goon* is not required; as, ष्ठिव् + त = ष्यूत, *spit.*

RULE VIII.

ह् followed by घ—स becomes ढ्; but ध्, if द precedes. If ग, ड, द, ब precede घ्—भ्, when followed by स, ध्व, or ष, they become aspirates. घ, ढ, ध, भ, followed by त or थ, become unaspirated, and the त or थ becomes ध. As,

लिह्, ह् + ति = लेढि, *he licks.*
दह्, ध् + त = दग्ध, *burned.*
गुह्, ह् + स्यति = धोक्ष्यति, *he will hide.*
दुह्, ध् + सि = धोक्षि, *thou milkest.*
रुणद्ध, + ति = रुणद्धि, *he shuts up.*
लुभ्, + त = लुब्ध, *coveted.*

1. When न or य comes in contact with ह्, it is dropped, and the preceding vowel if short becomes long; as, रुह् ढ् + न = रूढ, *planted.* A penultimate ऋ is not lengthened; as, तृह् ह् + न् = तृढ, *injured.*

2. When three consonants of the same class come in contact, the middle one is dropped; as, छृन्द् + ने = छृन्ने, *he plays;* इन्ध् + ने = इन्धे, *he enlightens* or *kindles.*

SECTION II.

OF THE CONJUGATION OF VERBS.

FIRST CONJUGATION.

The first Conjugation is formed by removing the final , and adding the different terminations. The removal of . is equivalent to the insertion of अ. A final इ, ई, or ए is changed to अय्; उ or ऊ to अव्; ऋ or ॠ to

अर्, and ऐ to आय्, previous to adding the inflections. इ, उ, ऋ, if penultimate and followed by a single consonant, require *guṇa*: as,

	Singular.	Dual.	Plural.
जि, *conquer*. Present	जयति	जयतः	जयन्ति
भू, *be*.....	भवति	भवतः	भवन्ति
सृ, *move*.....	सरति	सरतः	सरन्ति
धे, *drink*.....	धयति	धयतः	धयन्ति
गै, *sing*.....	गायति	गायतः	गायन्ति
चित्, *know*.....	चेतति	चेततः	चेतन्ति
बुध, *perceive*.....	बोधति	बोधतः	बोधन्ति
सृप्, *move* or *creep*.	सर्पति	सर्पतः	सर्पन्ति

The principal tenses in the formation of Verbs are the Present, the Perfect, and the 1st Future.

Root याच्—ञ, *ask, request.*

Present याचति, Perfect ययाच, Future याचिता.

PARADIGM OF THE ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

He asks or *is asking.*

SINGULAR.

3.	याचति,	*he asks.*
2.	याचसि,	*thou askest.*
1.	याचामि,	*I ask.*

DUAL.

3. याचतः, *they two ask.*
2. याचथः, *ye two ask.*
1. याचावः, *we two ask.*

PLURAL.

3. याचन्ति, *they ask.*
2. याचथ, *ye or you ask.*
1. याचामः, *we ask.*

IMPERFECT TENSE.

He did ask, &c.

	Singular.	Dual.	Plural.
3.	अयाचत्	अयाचतां	अयाचन्
2.	अयाचः	अयाचतं	अयाचत
1.	अयाचं	अयाचाव	अयाचाम

PERFECT TENSE.

He asked.

	Singular.	Dual.	Plural.
3.	ययाच	ययाचतुः	ययाचुः
2.	ययाचिथ	ययाचथुः	ययाच
1.	ययाच	ययाचिव	ययाचिम

FIRST FUTURE TENSE.

He shall or *will ask.*

	Singular.	Dual.	Plural.
3.	याचिता	याचितारौ	याचितारः
2.	याचितासि	याचितास्थः	याचितास्थ
1.	याचितास्मि	याचितास्वः	याचितास्मः

SECOND FUTURE.

He shall or *will ask.*

	Singular.	Dual.	Plural.
3.	याचिष्यति	याचिष्यतः	याचिष्यन्ति
2.	याचिष्यसि	याचिष्यथः	याचिष्यथ
1.	याचिष्यामि	याचिष्यावः	याचिष्यामः

INDEFINITE.

He asked or *has asked.*

	Singular.	Dual.	Plural.
3.	अयाचीत्	अयाचिष्टां	अयाचिषुः
2.	अयाचीः	अयाचिष्टं	अयाचिष्ट
1.	अयाचिषं	अयाचिष्व	अयाचिष्म

IMPERATIVE MOOD.

Let him ask.

	Singular.	Dual.	Plural.
3.	याचतु	याचतां	याचन्तु
2.	याच	याचतं	याचत
1.	याचानि	याचाव	याचाम

POTENTIAL MOOD.

He may, can, might, could, would, or *should ask.*

	Singular.	Dual.	Plural.
3.	याचेत्	याचेतां	याचेयुः
2.	याचेः	याचेतं	याचेत
1.	याचेयं	याचेव	याचेम

PRECATIVE MOOD.

May he ask.

	Singular.	Dual.	Plural.
3.	याचात्	याचास्तां	याचासुः
2.	याचाः	याचास्तं	याचास्त
1.	याचासं	याचास्व	याचास्म

SUBJUNCTIVE MOOD.

Should he ask.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत्	अयाचिष्यतां	अयाचिष्यन्
2.	अयाचिष्यः	अयाचिष्यतं	अयाचिष्यत
1.	अयाचिष्यं	अयाचिष्याव	अयाचिष्याम

INFINITIVE MOOD.

याचितुं, *to ask.*

PARTICIPLES.

Present, याचत्, *asking*. Nom. याचन्, याचन्ती, याचत्, &c. Continuative याचंयाचं.

Perfect, ययाचस्, *asked*. Nom. ययाचान्, ययाचुषी, ययाचत्, *&c.*

Second Fut. याचिष्यत्, *about to ask*. Nom. याचिष्यन्, याचिष्यती, याचिष्यत्.

Indefinite, याचितवत्, *asked* or *having asked*. Nom. याचितवान्, याचितवती, याचितवत्. Indeclinable, याचित्वा. Continuative, याचित्वायाचित्वा.

PARADIGM OF THE MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

He asks for himself, &c.

	Singular.	Dual.	Plural.
3	याचते	याचेते	याचन्ते
2.	साचसे	साचेथे	याचध्वे
1.	याचे	याचावहे	याचामहे

IMPERFECT TENSE.

He did ask for himself.

	Singular.	Dual.	Plural.
3.	अयाचत	अयाचेतां	अयाचन्त
2.	अयाचथाः	अयाचेथां	अयाचध्वं
1.	अयाचे	अयाचावहि	अयाचामहि

PERFECT.

He asked for himself.

	Singular.	Dual.	Plural.
3.	ययाचे	ययाचाते	ययाचिरे
2.	ययाचिषे	ययाचाथे	ययाचिध्वे or ढ्वे
1.	ययाचे	ययाचिवहे	ययाचिमहे

FIRST FUTURE.

He shall or *will ask for himself.*

	Singular.	Dual.	Plural.
3.	याचिता	याचितारौ	याचितारः
2.	याचितासे	याचितासाथे	याचिताध्वे
1.	याचिताहे	याचितास्वहे	याचितास्महे

SECOND FUTURE.

He shall or *will ask for himself.*

	Singular.	Dual.	Plural.
3.	याचिष्यते	याचिष्येते	याचिष्यन्ते
2.	याचिष्यसे	याचिष्येथे	याचिष्यध्वे
1.	याचिष्ये	याचिष्यावहे	याचिष्यामहे

INDEFINITE.

He asked or *did ask for himself.*

	Singular.	Dual.	Plural.
3.	अयाचिष्ट	अयाचिषातां	अयाचिषत
2.	अयाचिष्ठाः	अयाचिषाथां	अयाचिध्वं, ढ्वं or ढ्वं
1.	अयाचिषि	अयाचिष्वहि	अयाचिष्महि

IMPERATIVE MOOD.

Let him ask for himself.

	Singular.	Dual.	Plural.
3.	याचतां	याचेतां	याचन्तां
2.	याचस्व	याचेथां	याचध्वं
1.	याचै	याचावहै	याचामहै

POTENTIAL MOOD.

He may, can, might, could, or should ask for himself.

	Singular.	Dual.	Plural.
3.	याचेत	याचेयातां	याचेरन्
2.	याचेथाः	याचेयाथां	याचेध्वं
1.	याचेय	याचेवहि	याचेमहि

PRECATIVE MOOD.

May he ask for himself.

	Singular.	Dual.	Plural.
3.	याचिषीष्ट	याचिषीयास्तां	याचिषीरन्
2.	याचिषीष्ठाः	याचिषीयास्थां	याचिषीध्वं or ढ्वं
1.	याचिषीय	याचिषीवहि	याचिषीमहि

SUBJUNCTIVE MOOD.

Should he ask for himself.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत	अयाचिष्येतां	अयाचिष्यन्त
2.	अयाचिष्यथाः	अयाचिष्येथां	अयाचिष्यध्वं
1.	अयाचिषि	अयाचिष्यावहि	अयाचिष्यामहि

INFINITIVE MOOD.

याचितुं, *to ask for himself.*

PARTICIPLES.

Present, याचमान, *asking*, *&c.* Nom. याचमानः, याचमाना, याचमानं, &c.

Perfect, ययाचान, *asked*, *&c.* declined like the Present.

Second Future, याचिष्यमाण, *about to ask*, *&c.* declined like the Present.

Indefinite, याचितवत् and याचित्वा, like the Active. Continuative, याचित्वा याचित्वा.

Active and Deponent Verbs are included under the rules for the Common ones; the former being inflected like the Active, and the latter like the Middle voice, according to the Conjugations to which they belong: as, धे, *drink;* Present धयति, Perfect दधौ, Fut. धाता. दे—ङ, *nourish;* Present दयते, Perfect ददे, Future दाता. चम्, *eat;* Present चमति, Perfect चचाम, Fut. चमिता. भाष्—ङ, *speak;* Pres. भाषते, Perfect बभाषे, Future भाषिता. शुच्, *grieve;* Present शोचति, Perfect शुशोच, Future शोचिता. वृत्—ङ, *be;* Present, वर्त्तते, Perfect ववृते, Future वर्त्तिता.

PARADIGM OF THE PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

He is asked.

	Singular.	Dual.	Plural.
3.	याच्यते	याच्येते	याच्यन्ते
2.	याच्यसे	याच्येथे	याच्यध्वे
1.	याच्ये	याच्यावहे	याच्यामहे

IMPERFECT TENSE.

He was asked.

	Singular.	Dual.	Plural.
3.	अयाच्यत	अयाच्येतां	अयाच्यन्त
2.	अयाच्यथाः	अयाच्येथां	अयाच्यध्वं
1.	अयाच्ये	अयाच्यावहि	अयाच्यामहि

PERFECT TENSE.

He was asked.

	Singular.	Dual.	Plural.
3.	ययाचे	ययाचेते	ययाचिरे
2.	ययाचिषे	ययाचाथे	ययाचिध्वे or ढ्वे
1.	ययाचे	ययाचिवहे	ययाचिमहे

FIRST FUTURE TENSE.

He shall or will be asked.

	Singular.	Dual.	Plural.
3.	याचिता	याचितारौ	याचितारः
2.	याचितासे	याचितासाथे	याचिताध्वे
1.	याचिताहे	याचितास्वहे	याचितास्महे

SECOND FUTURE TENSE.

He shall or will be asked.

	Singular.	Dual.	Plural.
3.	याचिष्यते	याचिष्येते	याचिष्यन्ते
2.	याचिष्यसे	याचिष्येथे	याचिष्यध्वे
1.	याचिष्ये	याचिष्यावहे	याचिष्यामहे

INDEFINITE.

He has been or was asked.

	Singular.	Dual.	Plural.
3.	अयाचि	अयाचिषाताम्	अयाचिषत
2.	अयाचिष्ठाः	अयाचिषाथाम्	अयाचिध्वम्, ढ्वम् or ढ्वम्
1.	अयाचिषि	अयाचिष्वहि	अयाचिष्महि

IMPERATIVE MOOD.

Let him ask.

	Singular.	Dual.	Plural.
3.	याचतां	याचेतां	याचन्तां
2.	याचस्व	याचेथां	याचध्वं
1.	याचै	याचावहै	याचामहै

POTENTIAL MOOD.

He may, can, might, could or should be asked.

	Singular.	Dual.	Plural.
3.	याचेत	याचेयातां	याचेरन्
2.	याचेथाः	याचेयाथां	याचेध्वं
1.	याचेय	याचेवहि	याचेमहि

PRECATIVE MOOD.

May he be asked.

	Singular.	Dual.	Plural.
3.	याचिषीष्ट	याचिषीयास्तां	याचिषीरन्
2.	याचिषीष्ठाः	याचिषीयास्थां	याचिषीध्वं, or ढ्वं
1.	याचिषीय	याचिषीवहि	याचिषीमहि

SUBJUNCTIVE MOOD.

Should he be asked.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत	अयाचिष्येतां	अयाचिष्यन्त
2.	अयाचिष्यथाः	अयाचिष्येथां	अयाचिष्यध्वं
1.	अयाचिष्ये	अयाचिष्यावहि	अयाचिष्यामहि

INFINITIVE MOOD.

याचितुं, *to be asked.*

PARTICIPLES.

Present, याच्यमान, *being asked.* N. याच्यमानः, याच्यमाना, याच्यमानं. Present reflective, याचयितम, *asking himself*, declined like the preceding.

Perfect, ययाचान, *being asked*, declined like the Present.

First Future, याचितव्य, याचनीय, याच्य, *ought to be asked:* declined like the above.

Second Future, याचिष्यमाण, *about to be asked*, declined like the above.

Indefinite, याचित, *asked.* Nom. याचितः, याचिता, याचितं.

SYNOPSIS OF THE FIRST CONJUGATION.

I. *ACTIVE.*

	Indicative.	Imperative	Potential.	Precative	Subjunctive.	Infinitive.	Participles.
Present,....	याचति	याचतु	याचेत्	—	—	—	याचत् &c.
Imperf....	अयाचत्	—	—	—	—	—	—
Perfect,..	ययाच	—	—	—	—	—	ययाचस्
1st Fut.....	याचिता	—	—	याच्यात्	—	याचितुं	—
2d Fut.....	याचिष्यति	—	—	—	अयाचिष्यत	—	याचिष्यत्
Indef.....	अयाचीत	—	—	—	—	—	याचितवत्, &c.

SYNOPSIS OF THE FIRST CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	याचते	याचतां	याचेत	—	—	—	याचमान
Imp.	अयाचत	—	—	—	—	—	—
Perf.	ययाचे	—	—	—	—	—	ययाचान
1 Fut.	याचिता	—	—	याचिषीष्ट	—	याचितुं	—
2 Fut.	याचिष्यते	—	—	—	अयाचिष्यत	—	याचिष्यमाण
Ind.	अयाचिष्ट	—	—	—	—	—	याचितवत्, याचिता

SYNOPSIS OF THE FIRST CONJUGATION.

III.—*PASSIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	याच्यते	याच्यतां	याच्येत	—	—	—	याच्यमान, याचेजिम
Imp.	अयाच्यत	—	—	—	—	—	—
Perf.	ययाचे	—	—	—	—	—	ययाचान
1 Fut.	याचिता	—	—	याचिषीष्ट	—	याचितुं	याचितव्य, *&c.*
2 Fut.	याचिष्यते	—	—	—	अयाचिष्यत	—	याचिष्यमाण
Ind.	अयाचि	—	—	—	—	—	याचित

The Passive voice of every verb in each conjugation is formed in the same manner as the preceding.

The Passive voice is sometimes used in a reflective sense; as, हस्ती सिच्यते, *the elephant waters himself;* पचेलिमः तण्डुलः, *the rice cooks or boils itself.*

The third person singular of the Passive is sometimes used impersonally; as, भूयते त्वया, *it is existed by thee,* i. e. *thou existest.* A Passive participle with the Auxiliary verb expressed or understood, is frequently used in preference to the Passive Voice; as, गतोऽसि, *he is gone;* हन्तव्योऽसि, *thou oughtest to be killed;* उक्तं, *it is said.*

The following verbs of the first conjugation are irregular in the Present tense and its formatives:—

आचम्, *sip,* makes आचामति; ऋ, *go,* अर्च्छति; क्रम्, *step,* क्रामति; घ्रा, *smell,* जिघ्रति; दन्श्, *bite,* दशति; दा, *give,* यच्छति; ध्मा, *kindle,* धमति; पा, *drink,* पिबति; म्ना, *mind,* मनति; यम्, *cease,* यच्छति; रन्ज्—भ, *colour,* रजति, रजते; शद्, *move,* शीयति; षद्, *be sad,* सीदति; सन्ज्, *unite,* सजति; सन्ज्—ङ, *embrace,* सजते; ष्ठा, *stand,* तिष्ठति.

रञ्ज् used in a reflective sense, makes रज्यति or रज्यते.

In the Passive दा, पा, धा, धे—ङ, *nourish*; घे, *drink*; मे—म्न, *exchange*; वै and वै, *sound*; गै, *sing*; दे, *purify*; वै, *waste*, change their finals to ई; as, दीयते, मीयते, सीयते.

There are no verbs of this conjugation ending with ऌ, ॡ, or औ; and only one, a deponent, ending with ओ; as, ओ—ङ, *resolve*; Pres. ज्यवते, *&c.*

The primitive verbs of this conjugation are about one thousand.

As the Present tense and its formatives are the parts which particularly distinguish the verbs of one conjugation from those of another, they alone will now be given in full, and the rest will be supplied by the Synopsis.

For the method of inflecting any part of the verb found in the Synopsis, see the Formation of the Tenses.

SECOND CONJUGATION.

The second Conjugation has all the terminations united immediately with the root according to the rules of Permutation.

A penultimate vowel requires *goon*, as in the first conjugation.

A final vowel requires *goon*, excepting उ, which requires *vriddhy*.

It is only in the singular of the Present and Imperfect; in the third singular of the Imperative Active; and in the first singular dual and plural of the Imperative Active and Middle, that *goon* or *vriddhy* is required.

Roots with the characteristic घ insert इ before a consonant, and have two forms in the third singular of the Imperfect.

Verbs with a final आ, and दिव्—ल, अ, ऐ, *envy*, have two forms in the third plural of the Imperfect.

Roots with the characteristic त्त being considered as reduplicated, are inflected like the third conjugation. As,

		Singular.	Dual.	Plural.
पा—ल,	*preserve;* Pr.	पाति	पातः	पान्ति
Imp. 3rd pl. अपान् or अपुः.				
वो—ल,	*shine, &c.*	वेति	वीतः	वियन्ति
णु—ल,	*praise,*	नौति	नुतः	नुवन्ति
लिह्—ल, अ,	*taste, lick,*	लेढि	लीढः	लिहन्ति
	Mid.	लीढे	लिहाते	लिहते
दुह्—ल, अ,	*milk,*	दोग्धि	दुग्धः	दुहन्ति
	Mid.	दुग्धे	दुहाते	दुहते
रुद्—ल, घ,	*weep,*	रोदिति	रुदितः	रुदन्ति
Imp. 3rd sing. अरोदत् or अरोदीत्				
जागृ—ल, त्त,	*awake,*	जागर्त्ति	जाग्रतः	जाग्रति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	देष्टि	दिष्टः	दिषन्ति
2.	देक्षि	दिष्ठः	दिष्ठ
1.	देषि	द्विष्वः	दिष्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अदेट्	अदिष्टां	अदिषन्, अदिषुः
2.	अदेट्	अदिष्टं	अदिष्ट
1.	अदेषं	अदिष्व	अदिष्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	देष्टु	दिष्टां	दिषन्तु
2.	दिड्ढि	दिष्टं	दिष्ट
1.	देषाणि	देषाव	देषाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	दिष्यात्	दिष्यातां	दिष्युः
2.	दिष्याः	दिष्यातं	दिष्यात
1.	दिष्यां	दिष्याव	दिष्याम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	द्विष्टे	द्विषाते	द्विषते
2.	द्विक्षे	द्विषाथे	द्विड्ढ्वे
1.	द्विषे	द्विष्वहे	द्विष्महे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अद्विष्ट	अद्विषातां	अद्विषत
2.	अद्विक्षाः	अद्विषाथां	अद्विड्ढ्वं
1.	अद्विषि	अद्विष्वहि	अद्विष्महि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	द्विष्टां	द्विषातां	द्विषतां
2.	द्विक्ष्व	द्विषाथां	द्विड्ढ्वं
1.	द्वेषै	द्वेषावहै	द्वेषामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	द्विषीत	द्विषीयातां	द्विषीरन्
2.	द्विषीथाः	द्विषीयाथां	द्विषीढ्वं
1.	द्विषीय	द्विषीवहि	द्विषीमहि

SYNOPSIS OF THE SECOND CONJUGATION.

I.—*ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	देवि	देवु	दिव्यात्	—	—	—	दिवत्, देवंदेवं
Imp.	अदेट्	—	—	—	—	—	—
Perf	दिदेव	—	—	—	—	—	दिदिवस्
1st Fut.	देविता	—	—	दिव्यात्	—	देवितुं	—
2d Fut.	देविष्यति	—	—	—	अदेविष्यत्	—	देविष्यत्
Indef.	अदिविषत्	—	—	—	—	—	दिष्टवत्, दिष्ट

SYNOPSIS OF THE SECOND CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	दिक्षे	दिक्षां	दिक्षीय	—	—	—	दिक्षाण, दिक्षेलिम
Imp.	अदिक्ष	—	—	—	—	—	—
Perf.	दिदिक्षे	—	—	—	—	—	दिदिक्षाण
1st Fut.	देक्षा	—	—	दिक्षीष्ट	—	देक्षुं	—
2d Fut.	देक्ष्यते	—	—	—	अदिक्ष्यत	—	दिक्ष्यमाण
Indef.	अदिक्षत	—	—	—	—	—	दिक्षवत्, दिक्षा

PASSIVE. Pres. देक्ष्यते. Imperf. अदिक्ष्यत्. Perf. दिदिक्षे.
1st Fut. देक्षा. Indef. अदेक्षि.

In the 3rd person singular of the Imperfect, and in the 1st persons of the Imperative, a final ञ requires *goon*, and not *vriddhy*; as, णु *praise*, अनवं; नवानि, नवाव, नवाम. With the exception of the above persons, नु *injure*, स्तु *sound*, and ष्टु *praise*, have two forms in the active where *goon* is admitted; as, नौमि नवीमि, नुमः, नुवन्ति.

ईड्—ङ, *praise*, and ईश्—ङ, *rule*, have इ inserted, when स or ष follows; as, 3. ईड्डे, ईडाते, ईडते. 2. ईड्डिषे, ईडाथे, ईड्ढ्वे, &c. शास् *govern* changes the आ to इ, (except in the 3rd plural,) when *goon* is not admitted; as, शास्सि, शिष्टः, शासन्ति, &c. 2nd singular of the Imperative शाधि.

वेवी and दीधी, *shine*, and धू, *bring forth*, do not admit of *goon* in the first persons of the Imperative. दीधी and वेवी make दीध्यते and वेव्यते, and मा makes मीयते, in the Passive.

There are about seventy Primitives of this conjugation.

THIRD CONJUGATION.

The third Conjugation has the first syllable of the root reduplicated, and the last united with the different terminations as in the preceding conjugation. It has इ for the reduplication of ऋ, a [illegible]t for a long vowel,

a smooth for a rough consonant, च for क, and ज for ह. A penultimate vowel requires *goon*, except in the 1st pers. sing. of the Imperf. and in the 1st persons of the Imperative. A final vowel requires *goon*. In the 3d pers. plu of the Imperfect, alsothe final vowel requires *goon*, and the termination अन् is changed to उः.

	Singular.	Dual.	Plural.
हा—लि, *forsake.* Pr.	जहाति	जहीतः	जहति
भी—लि, *fear.*	बिभेति	बिभीतः	बिभ्यति
हु—लि, *sacrifice.*	जुहोति	जुहुतः	जुह्वति
भृ—लि, ञ, *nourish.*	बिभर्त्ति	बिभृतः	बिभ्रति
धिष्—लि, *sound.*	दिधेष्टि	दिधिष्टः	दिधिषति
तुर्—लि, *make haste.*	तुतोर्त्ति	तुतुर्तः	तुतुरति
कित्—लि, *know.*	चिकेतति	चिकितनः	चिकितति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	बिभर्त्ति	बिभृतः	बिभ्रति
2.	बिभर्षि	बिभृथः	बिभृथ
1.	बिभर्मि	बिभृवः	बिभृमः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अबिभः	अबिभृतां	अबिभरुः
2.	अबिभः	अबिभृतं	अबिभृत
1.	अबिभरं	अबिभृव	अबिभृम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	बिभर्तु	बिभृतां	बिभरतु
2.	बिभृहि	बिभृतं	बिभृत
1.	बिभराणि	बिभराव	बिभराम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	बिभृयात्	बिभृयातां	बिभृयुः
2.	बिभृयाः	बिभृयातं	बिभृयात
1.	बिभृयां	बिभृयाव	बिभृयाम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular	Dual	Plural
3.	बिभृत	बिभराते	बिभरते
2.	बिभृषे	बिभराथे	बिभृध्वे
1.	बिभे	बिभृवहे	बिभृमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अबिभृत	अबिभराताम्	अबिभरत
2.	अबिभृथाः	अबिभराथां	अबिभृध्वं
1.	अबिभि	अबिभृवहि	अबिभृमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	बिभृतां	बिभृतां	बिभृतां
2.	बिभृहि	बिभृतां	बिभृत
1.	बिभरै	बिभरावहै	बिभरामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	बिभीत	बिभीयातां	बिभीरन्
2.	बिभीयाथाः	बिभीयाथां	बिभीध्वं
1	बिभीय	बिभीवहि	बिभीमहि

SYNOPSIS OF THE THIRD CONJUGATION.

I.—*ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	बिभर्त्ति	बिभर्त्तु	बिभृयात्	—	—	—	बिभ्रत्, भरमाण
Imp.	अबिभः	—	—	—	—	—	—
Perfect,	बभार	—	—	—	—	—	बभ्रुस्
1st Fut.	भर्त्ता	—	—	भियात्	—	भर्तुं	—
2d Fut.	भरिष्यति	—	—	—	अभरिष्यत्	—	भरिष्यत्
Indef.	अभार्षीत्	—	—	—	—	—	भृतवत्, भृत

SYNOPSIS OF THE THIRD CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	बिभृते	बिभृतां	बिभीत	—	—	—	बिभाण
Imp.	अबिभृत	—	—	—	—	—	—
Perfect,	बभ्रे	—	—	—	—	—	बभ्राण
1st Fut.	भर्त्ता	—	—	भ्रषीष्ट	—	भर्त्तुं	—
2d Fut.	भरिष्यते	—	—	—	अभरिष्यत	—	भरिष्यमाण
Indef.	अभृत	—	—	—	—	—	भृतवत्, भृत्वा

PASSIVE. Pres. धियते. Indefinite अधारि.

णिज्, *purify*; विज्, *separate*; and विष्, *surround*; make the reduplication by ए; as, नेनेक्ति, नेनिक्तः, नेनिजति, &c.

दा—क्ति, ञ, *give*, loses the आ where a consonant follows, and *goon* is not admitted; as Present, ददाति, दत्तः, ददति; Imperfect, अददात्, अदत्तां, अददुः, &c. Imperative, ददातु, दत्तां, ददतु; second sing. देहि; Potential, दद्यात्, दद्यातां, दद्युः, &c. Middle, दत्ते, ददाते, ददते. Imperf. अदत्त, अददातां, अददत, &c. Imperative दत्तां, ददातां, ददतां, &c. Potential, ददीत. Passive दीयते. So धा—क्ति, ञ, *hold*; Active, दधाति, धत्तः, दधति; Middle, धत्ते, दधाते, दधते. Passive धीयते.

पॄ—क्रिय, *fill*, has two forms in the persons which do not admit of *goon*; as पिपर्त्ति, पिपूर्तः or पिपूर्त्तः, पिपूर्ति or पिपुरति, &c. मा, *measure*, makes मिमीते, मिमाते, मिमते &c. ह्रा, *move*; जिह्रीते, जिह्राते, जिह्रते, &c. ह्रा, *forsake*, makes in the 2d Imperative, जह्राहि जह्रीहि and जहिहि. Passive ह्रीयते. ह्रा, together with भी, *fear*, admits of two forms where *goon* is not required; as 3d person dual जिह्रीतः or जिह्रितः, &c. हु, *sacrifice*, makes second Imperative जुहुधि.

There are about twenty verbs of this Conjugation.

FOURTH CONJUGATION.

The fourth Conjugation has य् united with the root, after which it is inflected as a verb of the first conjugation, except that a penultimate short vowel is not lengthened by *goon*.

Roots with a final ओ drop it in the Active voice, and in the Passive change it to ई; those with the characteristic भ, change a penultimate अ to आ. As,

	Singular.	Dual.	Plural.
शप्—य,ञ, *swear, curse.* Pr.	शप्यति	शप्यतः	शप्यन्ति
दिव्—य, *play*.....	दीव्यति	दीव्यतः	दीव्यन्ति
पुष्—य, *nourish, support.*	पुष्यति	पुष्यतः	पुष्यन्ति
सो—य, *destroy*.....	स्यति	स्यतः	स्यन्ति
Pass. सीयते.			
शम्—य, भ, *be quiet*.....	शाम्यति	शाम्यतः	शाम्यन्ति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	शप्यति	शप्यतः	शप्यन्ति
2.	शप्यसि	शप्यथः	शप्यथ
1.	शप्यामि	शप्यावः	शप्यामः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अग्रथ्यत्	अग्रथ्यातां	अग्रथ्यन्
2.	अग्रथ्यः	अग्रथ्यतं	अग्रथ्यत
1.	अग्रथ्यं	अग्रथ्याव	अग्रथ्याम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	ग्रथ्यतु	ग्रथ्यातां	ग्रथ्यन्तु
2.	ग्रथ्या	ग्रथ्यतं	ग्रथ्यत
1.	ग्राथ्यानि	ग्रथ्याव	ग्रथ्याम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	ग्रथ्येत्	ग्रथ्येतां	ग्रथ्येयुः
2.	ग्राथ्येः	ग्रथ्येतं	ग्रथ्येत
1.	ग्रथ्येयं	ग्रथ्येव	ग्रथ्येम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	ग्रथ्यते	ग्रथ्येते	ग्रथ्यन्ते
2.	ग्रथ्यसे	ग्रथ्येथे	ग्रथ्यध्वे
1.	ग्रथ्ये	ग्रथ्यावहे	ग्रथ्यामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अग्रथ्यत	अग्रथ्येतां	अग्रथ्यन्त
2.	अग्रथ्यथाः	अग्रथ्येथां	अग्रथ्यध्वं
1.	अग्रथ्ये	अग्रथ्यावहि	अग्रथ्यामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	शपतां	शपेतां	शपन्तां
2.	शपस्व	शपेथां	शपध्वं
1.	शपै	शपावहै	शपामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	शपेत	शपेयातां	शपेरन्
2.	शपेथाः	शपेयाथां	शपेध्वं
1.	शपेय	शपेवहि	शपेमहि

SYNOPSIS OF THE FOURTH CONJUGATION.

I.—*ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	अश्यति	अश्यतु	अश्येत्	—	—	—	अश्यत्, अशंशायं
Imp.	अशश्यत्	—	—	—	—	—	—
Perfect,	अशाय	—	—	—	—	—	शेपिवस्
1st Fut.	अशा	—	—	अश्यात्	—	अशितुं	—
2d Fut.	अक्ष्यति	—	—	—	अशिषत्	—	अक्ष्यत्
Indef.	अशाषीत्	—	—	—	—	—	अशिवत्, अशा

SYNOPSIS OF THE FOURTH CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	श्यते	श्यतां	श्येत	—	—	—	श्यमान
Imp.	अश्यत	—	—	—	—	—	—
Perfect,	शेये	—	—	—	—	—	शेयान
1st Fut.	श्ता	—	—	श्सीष्ट	—	श्तुं	—
2d Fut.	श्स्यते	—	—	—	अश्स्यत	—	श्स्यमान
Indef.	अश्त	—	—	—	—	—	श्तवत्, श्त्वा.

PASSIVE. Present, श्यते. Indefinite, अशायि.

मिद्—य, *be pleased*, makes मेद्यति, मेद्यतः, मेद्यन्ति.

There are about one hundred and thirty Primitives of this Conjugation.

FIFTH CONJUGATION.

The fifth Conjugation has नु united with the root: the उ of नु admits of *goon* in the same persons as verbs of the second conjugation, but a penultimate short vowel does not admit of *goon*. As,

	Singular.	Dual.	Plural.
सु—न, ञ, *aim, guess.* Pr.	सुनोति	सुनुतः	सुन्वन्ति
दृ—न, ञ, *skreen, cover.*	दृणोति	दृणुतः	दृन्वन्ति
शक्—न, *be able*.....	शक्नोति	शक्नुतः	शक्नुवन्ति
दम्भ्—न, *boast*.....	दम्भोति	दम्भुतः	दम्भुवन्ति
धिव्—न, *live, move*...	धिनोति	धिनुतः	धिन्वन्ति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	सुनोति	सुनुतः	सुन्वन्ति
2.	सुनोषि	सुनुथः	सुनुथ
1.	सुनोमि	सुनुवः सुन्वः	सुनुमः, सुन्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	असुनोत्	असुनुतां	असुन्वन्
2.	असुनोः	असुनुतं	असुनुत
1.	असुनवं	असुनुव, असुन्व	असुनुम, असुन्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	सुनोतु	सुनुतां	सुन्वन्तु
2.	सुनु	सुनुतं	सुनुत
1.	सुनवानि	सुनवाव	सुनवाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	सुनुयात्	सुनुयातां	सुनुयुः
2.	सुनुयाः	सुनुयातं	सुनुयात
1.	सुनुयां	सुनुयाव	सुनुयाम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	सुनुते	सुन्वाते	सुन्वते
2.	सुनुषे	सुन्वाथे	सुनुध्वे
1.	सुन्वे	सुनुवहे	सुनुमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	असुनुत	असुन्वातां	असुन्वत
2.	असुनुथाः	असुन्वाथां	असुनुध्वं
1.	असुन्वि	असुनुवहि	असुनुमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	सुनुतां	सुन्वातां	सुन्वतां
2.	सुनुष्व	सुन्वाथां	सुनुध्वं
1.	सुनवै	सुनवावहै	सुनवामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	सुन्वीत	सुन्वीयातां	सुन्वीरन्
2.	सुन्वीयाथाः	सुन्वीयाथां	सुन्वीध्वं
1.	सुन्वीय	सुन्वीवहि	सुन्वीमहि

SYNOPSIS OF THE FIFTH CONJUGATION.

I—*ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	सुनोति	सुनोतु	सुनुयात्	—	—	—	सुन्वत्, सावंसावं
Imp.	असुनोत्	—	—	—	—	—	—
Perfect,	सुषाव	—	—	—	—	—	सुषुवस्
1st Fut.	सोता, सविता	—	—	सूयात्	—	सोतुं, सवितुं	—
2d Fut.	सोष्यति, सविष्यति	—	—	—	असोष्यत, असविष्यत्	—	सोष्यत्, सवित्
Indef.	असावीत्	—	—	—	—	—	सुनवत् सुत्वा

SYNOPSIS OF THE FIFTH CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	सुनुते	सुनुतां	सुन्वीत	—	—	—	सुन्वान
Imp.	असुनुत	—	—	—	—	—	—
Perfect,	सुषुवे	—	—	—	—	—	सुषुवान
1st Fut.	सोता, सविता	—	—	सविषीष्ट	—	सोतुं, सवितुं	—
2d Fut.	सोष्यते सविष्यते		—	— असोष्यत, असविष्यत		— सोष्यमाण, सविष्यमाण	
Indef.	असोष्ट, असविष्ट	—	—	—	—	—	सुनवत्, &c.

PASSIVE. Pres. सूयते. Indefinite, असावि, &c.

शु—न, *hear*, makes शृणोमि, शृणुतः, शृण्वन्ति, &c.

There are about forty Primitives of this Conjugation.

SIXTH CONJUGATION.

The sixth Conjugation differs from the first only in the following particulars:—

इ—ऋ final are respectively changed to इव्, उव्, इर्; and *goon* is not admitted. In the Middle voice ऋ becomes रिय्.

Roots with the characteristic प insert न्.

A penultimate short vowel does not require *goon*. As,

धि—प, *hold*... Pr. धियति धियतः धियन्ति

णू—प, *praise*..... नुवति नुवतः नुवन्ति

गृ—प, *swallow*..... गिरति गिरतः गिरन्ति

मृ—प, ङ, *die*..... म्रियते म्रियेते म्रियन्ते

मुच—प, प, *liberate*, मुञ्चति मुञ्चतः मुञ्चन्ति

तुद्—प, ञ, *pain*... तुदति तुदतः तुदन्ति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual	Plural.
3.	तुदति	तुदतः	तुदन्ति
2.	तुदसि	तुदथः	तुदथ
1.	तुदामि	तुदावः	तुदामः

IMPERFECT TENSE.

	Singular	Dual	Plural.
3	अतुदत्	अतुदतां	अतुदन्
2.	अतुदः	अतुदतं	अतुदत
1.	अतुदं	अतुदाव	अतुदाम

IMPERATIVE MOOD

	Singular	Dual.	Plural.
3.	तुदतु	तुदतां	तुदन्तु
2.	तुद	तुदतं	तुदत
1.	तुदानि	तुदाव	तदाम

POTENTIAL MOOD

	Singular	Dual.	Plural.
3.	तुदेत्	तुदेतां	तुदेयुः
2.	तुदेः	तुदेतं	तुदेत
1.	तुदेयं	तुदेव	तुदेम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	तुदते	तुदेते	तुदन्ते
2.	तुदसे	तुदेथे	तुदध्वे
1.	तुदे	तुदावहे	तुदामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अतुदत	अतुदेतां	अतुदन्त
2.	अतुदथाः	अतुदेथां	अतुदध्वं
1.	अतुदे	अतुदावहि	अतुदामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तुदतां	तुदेतां	तुदन्तां
2.	तुदस्व	तुदेथां	तुदध्वं
1.	तुदै	तदावहै	तुदामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	तुदेत	तुदेयातां	तुदेरन्
2.	तुदेथाः	तुदेयाथां	तुदेध्वं
1.	तुदेय	तुदेवहि	तुदेमहि

SYNOPSIS OF THE SIXTH CONJUGATION.

I.—*ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	तुदति	तुदतु	तुदेत्	—	—	—	तुदत्, तोदंतोदं
Imp.	अतुदत्	—	—	—	—	—	—
Perfect,	तुतोद	—	—	—	—	—	तुतुदुस
1st Fut.	तोत्ता	—	—	तुद्यात्	—	तोतुं	—
2d Fut.	तोत्स्यति	—	—	—	अतोत्स्यत्	—	तोत्स्यत्
Indef.	अतौत्सीत्	—	—	—	—	—	तुन्नवत्, तुत्वा

SYNOPSIS OF THE SIXTH CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present,	तुदते	तुदतां	तुदेत	—	—	—	तुदमान
Imp.	अतुदत्	—	—	—	—	—	—
Perf.	तुतुदे	—	—	—	—	—	तुतुदान
1st Fut.	तोत्ता	—	—	तुत्सीष्ट	—	तोत्तुं	—
2d Fut.	तोत्स्यते	—	—	—	अतोत्स्यत	—	तोत्स्यमान
Indef.	अतुत्त	—	—	—	—	—	तुत्तवत्, &c.

PASSIVE. Present, तुद्यते. Indefinite, अतोदि, &c.

इष्—ष, *desire*; इच्छति, इच्छतः, इच्छन्ति, &c. उन्द्, *fill*; मन्थ्, तुन्थ्, तन्थ्, रिन्थ्, *kill*; गुन्थ्, *dispose in order*; तुन्द्, तन्द्, *love*; गुम्फ्, *applaud*, have two forms; thus, उन्दति and उन्धति. प्रच्छ्, *ask*, and वृश्च्, *cut*, change the र् to स्; as, पृच्छति, पृच्छतः, पृच्छन्ति. वृश्चति, वृश्चतः, वृश्चन्ति. Passive, पृच्छ्यते, वृश्च्यते.

There are about one hundred and fifty Primitives of this conjugation.

SEVENTH CONJUGATION.

The seventh Conjugation has न inserted in the root, after which it is inflected like a verb of the second conjugation. A penultimate vowel does not admit *goon*, and the inherent अ of the न is dropped in those persons which do not admit of *goon* in the 2d Conjugation. As,

		Singular.	Dual.	Plural.
रुध्—ध, ञ, *shut*.	Pr.	रुणद्धि	रुन्धः	रुन्धन्ति
	Mid.	रुन्धे	रुन्धातां	रुन्धते
युज्—ध, ञ, *unite*.		युनक्ति	युंक्तः	युंजन्ति
	Mid.	युंक्ते	युंजातां	युंजते
भिद्—ध, ञ, *divide*.		भिनत्ति	भिन्दः	भिन्दन्ति
	Mid.	भिन्ते	भिन्दातां	भिन्दते
हिंस्—ध, *injure*. . .		हिनस्ति	हिंसः	हिंसन्ति
भञ्ज्—ध, *break*. . .		भनक्ति	भंक्तः	भञ्जन्ति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	रुणद्धि	रुन्धः	रुन्धन्ति
2.	रुणत्सि	रुन्धः	रुन्ध
1.	रुणद्धि	रुन्ध्वः	रुन्ध्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अरुणत्	अरुन्धां	अरुन्धन्
2.	अरुणत्, अरुणः	अरुन्धं	अरुन्ध
1.	अरुन्धं	अरुन्ध्व	अरुन्ध्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	रुणद्धु	रुन्धां	रुन्धन्तु
2.	रुन्धि	रुन्धं	रुन्ध
1.	रुणधानि	रुणधाव	रुणधाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	रुन्ध्यात्	रुन्ध्यातां	रुन्ध्युः
2.	रुन्ध्याः	रुन्ध्यातं	रुन्ध्यात
1.	रुन्ध्यां	रुन्ध्याव	रुन्ध्याम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	रुन्धे	रुन्धातां	रुन्धते
2.	रुन्त्से	रुन्धाथां	रुन्ध्वे
1.	रुन्धे	रुन्ध्वहे	रुन्धमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अरुन्ध	अरुन्धातां	अरुन्धत
2.	अरुन्धाः	अरुन्धाथां	अरुन्ध्वं
1.	अरुन्धि	अरुन्ध्वहि	अरुन्धमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	रुन्धां	रुन्धातां	रुन्धतां
2.	रुन्त्स्व	रुन्धाथां	रुन्ध्वं
1.	रुणधै	रुणधावहै	रुणधामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	रुन्धीत	रुन्धीयातां	रुन्धीरन्
2.	रुन्धीथाः	रुन्धीयाथां	रुन्धीध्वं
1.	रुन्धीय	रुन्धीवहि	रुन्धीमहि

SYNOPSIS OF THE SEVENTH CONJUGATION.

I. *ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present,..	रुणद्धि	रुणद्धु	रुन्ध्यात्	—	—	—	रुन्धत्, रोधंरोधं
Imperf....	अरुणत्	—	—	—	—	—	—
Perfect,..	रुरोध	—	—	—	—	—	रुरुधस्
1st Fut.....	रोद्धा	—	—	रुध्यात्	—	रोद्धुं	—
2d Fut.....	रोत्स्यति	—	—	—	अरोत्स्यत्	—	रोत्स्यत्
Indef....	अरौत्सीत्	—	—	—	—	—	रुद्धवत्, रुद्धा

SYNOPSIS OF THE SEVENTH CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	रुन्धे	रुन्धां	रुन्धीत	—	—	—	रुन्धान
Imp.	अरुन्ध	—	—	—	—	—	—
Perfect,	रुरुधे	—	—	—	—	—	रुरुधान
1st Fut.	रोद्धा	—	—	रुत्सीष्ट	—	रोद्धुं	—
2d Fut.	रोत्स्यते	—	—	—	अरोत्स्यत	—	रोत्स्यमान
Indef.	अरुद्ध	—	—	—	—	—	रुद्धवत्, रुद्धा

PASSIVE. Pres., रुध्यते. Indefinite, अरोधि.

तक्—ष, *injure*, inserts ने instead of न in the persons that admit of *goon*; as 3. तक्षति, तक्षतः, तंक्षन्ति; 2. तक्षेषि, तक्षथः, तक्षथ; 1. तक्षेमि, तक्ष्वः, तक्ष्मः.

There are about twenty-five Primitives of this conjugation.

EIGHTH CONJUGATION.

The eighth Conjugation has उ affixed to the root, after which it is inflected precisely the same as the fifth conjugation; as, तन—द, ञ, *extend*. Present, तनोति, तनुतः, तन्वन्ति, &c.

SYNOPSIS OF THE EIGHTH CONJUGATION.

I.—*ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present,	तनोति	तनोतु	तनुयात्	—	—	—	तन्वत्, तानंतानं
Imp.	अतनोत्	—	—	—	—	—	—
Perfect,	ततान	—	—	—	—	—	तेनिवस्
1st Fut.	तनिता	—	—	तन्यात्	—	तनितुं	—
2d Fut.	तनिष्यति	—	—	—	अतनिष्यत्	—	तनिष्यत्
Indef.	अतानीत्	—	—	—	—	—	ततवत्, तनित्वा

SYNOPSIS OF THE EIGHTH CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present,	तनुते	तनुतां	तन्वित	—	—	—	तन्वान
Imp.	अतनुत	—	—	—	—	—	—
Perf.	तेने	—	—	—	—	—	तेनान
1st Fut.	तनिता	—	—	तनिषीष्ट	—	तनितुं	—
2d Fut.	तनिष्यते	—	—	—	अतनिष्यत	—	तनिष्यमाण
Indef.	अतनिष्ट	—	—	—	—	—	ततवत्, तनित्वा

III. PASSIVE. Present, तन्यते. Indefinite, अतानि.

अर्—द, भ, *go*, makes अरोति, अरुतः, अरुन्ति; and अर्रोति, अर्रुतः, अर्रुन्ति, &c.

कृ—द, भ, *do*, requires *goon* before उ; it afterwards changes the inherent अ of क to उ, adds व for उ when a vowel follows, and drops the affixed उ, when व, म, or य follows, in the persons which do not admit of *goon*. As,

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	करोति	कुरुतः	कुर्वन्ति
2.	करोषि	कुरुथः	कुरुथ
1.	करोमि	कुर्वः	कुर्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अकरोत्	अकुरुतां	अकुर्वन्
2.	अकरोः	अकुरुतं	अकुरुत
1.	अकरवं	अकुर्व	अकुर्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	करोतु	कुरुतां	कुर्वन्तु
2.	कुरु	कुरुतं	कुरुत
1.	करवाणि	करवाव	करवाम

Potential Mood, कुर्य्यात्, कुर्य्यातां, कुर्युः, &c.

Middle Voice. Present tense, कुरुते, कुर्व्वाते, कुर्व्वते, &c. Imperf. अकुरुत, अकुर्व्वातां, अकुर्व्वत, &c. Imperative mood, कुरुतां, कुर्व्वातां, कुर्व्वतां, &c. Potential, कुर्व्वीत, कुर्व्वीयातां, कुर्व्वीरन्, &c.

There are about ten Primitives of this conjugation.

NINTH CONJUGATION.

The ninth Conjugation has ना united with the root, and does not change the penultimate vowel by *goon*. Roots with the characteristic गि change a final long vowel to a short one. Verbs ending with a consonant form the second person of the Imperative Mood by आन. As,

		Singular.	Dual.	Plural.
क्री—ग, अ, *buy*.	Pr.	क्रीणाति	क्रीणीतः	क्रीणन्ति
पू—गि, अ, *purify*..	..	पुनाति	पुनीतः	पुनन्ति
मथ्—ग, *churn*.		मथ्नाति	मथ्नीतः	मथ्नन्ति
कुष्—ग, *extract*.		कृष्णाति	कृष्णीतः	कृष्णन्ति

Imperative, 2d sing. कृष्णाण.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	क्रीणाति	क्रीणीतः	क्रीणन्ति
2.	क्रीणासि	क्रीणीथः	क्रीणीथ
1.	क्रीणामि	क्रीणीवः	क्रीणीमः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अक्रीणात्	अक्रीणीतां	अक्रीणन्
2.	अक्रीणाः	अक्रीणीतं	अक्रीणीत
1.	अक्रीणां	अक्रीणीव	अक्रीणीम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणातु	क्रीणीतां	क्रीणन्तु
2.	क्रीणीहि	क्रीणीतं	क्रीणीत
1.	क्रीणानि	क्रीणाव	क्रीणाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीयात्	क्रीणीयातां	क्रीणीयुः
2.	क्रीणीयाः	क्रीणीयातं	क्रीणीयात
1.	क्रीणीयां	क्रीणीयाव	क्रीणीयाम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	क्रीणीते	क्रीणाते	क्रीणते
2.	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
1.	क्रीणे	क्रीणीवहे	क्रीणीमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अक्रीणीत	अक्रीणातां	अक्रीणत
2.	अक्रीणीथाः	अक्रीणाथां	अक्रीणीढ्वं
1.	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीतां	क्रीणातां	क्रीणतां
2.	क्रीणीष्व	क्रीणाथां	क्रीणीध्वं
1.	क्रीणै	क्रीणावहै	क्रीणामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीत	क्रीणीयातां	क्रीणीरन्
2.	क्रीणीयाथाः	क्रीणीयाथां	क्रीणीध्वं
1.	क्रीणीय	क्रीणीवहि	क्रीणीमहि

SYNOPSIS OF THE NINTH CONJUGATION.

I.—*ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	क्रीणाति	क्रीणातु	क्रीणीयात्	—	—	—	क्रीणत्, क्रायंक्रायं
Imp.	अक्रीणात्	—	—	—	—	—	—
Perfect,	चिक्राय	—	—	—	—	—	चिक्रीवस्
1st Fut.	क्रेता	—	—	क्रीयात्	—	क्रेतुं	—
2d Fut.	क्रेष्यति	—	—	—	अक्रेष्यत्	—	क्रेष्यत्
Indef.	अक्रैषीत्	—	—	—	—	—	क्रीतवत्, क्रीत्वा

SYNOPSIS OF THE NINTH CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	क्रीणीते	क्रीणीतां	क्रीणीत	—	—	—	क्रीणान
Imp.	अक्रीणीत	—	—	—	—	—	—
Perfect,	चिक्रिये	—	—	—	—	—	चिक्रियाण
1st Fut.	क्रेता	—	—	क्रेषीष्ट	—	क्रेतुं	—
2d Fut.	क्रेष्यते	—	—	—	अक्रेष्यत	—	क्रेष्यमाण
Indef.	अक्रेष्ट	—	—	—	—	—	क्रीतवत्, क्रीत्वा

PASSIVE. क्रीयते, &c. Indefinite, अक्रायि.

कुष्, *extract*, used in a reflective sense, makes कुष्यति or कुष्यते. ज्ञा—ग, *know*, makes जानाति, जानीतः, जानन्ति, &c.

There are about sixty Primitives of this conjugation.

TENTH CONJUGATION.

The tenth Conjugation has इ inserted in the root, and is then inflected like a verb ending with इ of the first conjugation. The इ is retained in the principal tenses. इ, उ, and ऋ, if penultimate and followed by a single consonant, require *goon;* and अ requires *vriddhy*. A final vowel requires *vriddhy;* and a final आ requires the addition of प previous to the insertion of इ.

Roots with the characteristic त् drop the final अ, and admit neither *goon* nor *vriddhy*. As,

	Singular.	Dual.	Plural.
चुर्—कि, *steal.* Pr.	चोरयति	चोरयतः	चोरयन्ति
छद्—कि, ञ, *cover*...	छादयति	छादयतः	छादयन्ति
पॄ—क, *fill*.....	पारयति	पारयतः	पारयन्ति
ज्ञा—क, *know*.....	ज्ञापयति	ज्ञापयतः	ज्ञापयन्ति
मृष—स्, क, *forbear*.	मर्षयति	मर्षयतः	मृषयन्ति
कथ—त्, क, *speak*.....	कथयति	कथयतः	कथयन्ति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	चोरयति	चोरयतः	चोरयन्ति
2.	चोरयसि	चोरयथः	चोरयथ
1.	चोरयामि	चोरयावः	चोरयामः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अचोरयत्	अचोरयतां	अचोरयन्
2.	अचोरयः	अचोरयतं	अचोरयत
1.	अचोरयं	अचोरयाव	अचोरयाम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	चोरयतु	चोरयतां	चोरयन्तु
2.	चोरय	चोरयतं	चोरयत
1.	चोरयाणि	चोरयाव	चोरयाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	चोरयेत्	चोरयेतां	चोरयेयुः
2.	चोरयेः	चोरयेतं	चोरयेत
1.	चोरयेयं	चोरयेव	चोरयेम

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	चोरयते	चोरयेते	चोरयन्ते
2.	चोरयसे	चोरयेथे	चोरयध्वे
1.	चोरये	चोरयावहे	चोरयामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अचोरयत	अचोरयेतां	अचोरयन्त
2.	अचोरयथाः	अचोरयेथां	अचोरयध्वं
1.	अचोरये	अचोरयावहि	अचोरयामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	चोरयतां	चोरयेतां	चोरयन्तां
2.	चोरयस्व	चोरयेथां	चोरयध्वं
1.	चोरयै	चोरयावहै	चोरयामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	चोरयेत	चोरयेयातां	चोरयेरन्
2.	चोरयेथाः	चोरयेयाथां	चोरयेध्वं
1.	चोरयेय	चोरयेवहि	चोरयेमहि

SYNOPSIS OF THE TENTH CONJUGATION.

I.—*ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	चोरयति	चोरयतु	चोरयेत्	—	—	—चोरयत्, चोरयंचोरयं	
Imp.	अचोरयत्	—	—	—	—	—	—
Perfect,	चोरयामास	—	—	—	—	—	चोरयामासिवस्
1st Fut.	चोरयिता	—	—	चोर्य्यात् or चूर्य्यात्	—	चोरयितुं	—
2d Fut.	चोरयिष्यति	—	—	—	अचोरयिष्यत्	—	चोरयिष्यत्
Indef.	अचूचुरत्	—	—	—	—	चोरितवत्, चोरयिता	

SYNOPSIS OF THE TENTH CONJUGATION.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	चोरयते	चोरयतां	चोरयेत	—	—	—	चोरयमान
Imp.	अचोरयत	—	—	—	—	—	—
Perfect,	चोरयामास	—	—	—	—	—	चोरयामासिवस्
1st Fut.	चोरयिता	—	—	चोरयिषीष्ट	—	चोरयितुं	—
2d Fut.	चोरयिष्यते	—	—	—	अचोरयिष्यत	—	चोरयिष्यमाण
Indef.	अचूचुरत	—	—	—	—	—	चोरितवत्, &c.

PASSIVE. Present, चूर्य्यते or चोर्य्यते. Indefinite, अचोरि.

कण—क, *make a pleasant noise*, forms कीर्णयति, कीर्णयतः, कीर्णयन्ति, &c.

The verbs of this, together with those of the preceding conjugations, make up the total number of the simple roots, which are computed to be one thousand seven hundred and sixty-five. Owing to the same word's being often differently spelt, and its sometimes belonging to more than one conjugation, the number is considered by some to amount to about two thousand. These verbs are greatly increased in their number by means of the Prepositions; they are however conjugated in the same manner, when the Prepositions are prefixed, as in their simple state.

SECTION III.

OF THE FORMATION OF THE TENSES.

THE PRESENT, &c.

The Present tense is formed according to the rules laid down at the beginning of each conjugation.

Roots with the characteristic ऐ change य to इ, and व to उ in the Present tense of the Passive; as, यज्—ऐ, *sacrifice*; इज्यते, इज्येते, इज्यन्ते. वद्—ऐ, *speak*, उद्यते, *&c.*

The Imperfect is formed from the Present by prefixing the augment अ, and changing the final ति to त् and ते to त. When ति and ते are preceded by a vowel, they become त् and त: when united with a consonant, in the Active ति is dropped, and the final of the verb changed according to the rules of Permutation; in the Middle ए is changed to अ. As, याचति, अयाचत्; याचते, अयाचत. देहि, अदेट्; दिहे, अदिह. रुणद्धि, अरुणत्; रुन्धे, अरुन्ध.

When ति is dropped and the final changed, the 2d person is like the 3d; but if the final becomes त्, there are two forms: as, 3d, अदेट्, 2d. अदेट्; 3d. अरुणत्, 2d. अरुणत्, and अरुणः.

Verbs beginning with a vowel require *vriddhy* when the augment is prefixed; as, ऊर्णोति, और्णोत्, *he covered*; ऋज्—उ, *be upright, firm*, आर्ज्जत्.

When Verbs are compounded with Prepositions, the augment is always prefixed to the root, and not to the Preposition; as, प्रभू, *be supreme, rule;* प्रभवति, प्राभवत्.

The Imperative mood is formed from the Present, by changing the final termination ति to तु, and ते to तां. As, याचति, याचतु; याचते, याचतां.

If the verb ends with अ, or आ after a single consonant, no addition is made; but if with any other vowel, or आ after a compound consonant, हि is added; if with घ्—स्, हि is added; in the 2d person of the Imperative Active; as, क्रीणीहि, बिभृहि; याच; मुञ्च; क्रीणीहि; बध्नुहि; रुन्धि.

तात् may be used in the 3rd and 2d persons singular in a Precative sense; as जीवतात्, *may he, or mayest thou live.* So हि or त in the Active, and स्व or ध्वं in the Middle, may be used for all the persons in the sense of repetition or excess. The हि is dropped, retained, or changed according to the above rule.

The Potential mood is formed from the Present by rejecting *goon*, and changing the final termination. If अ precedes the terminations, they will be एत् and एत; if any other letter, यात् and ईत. As, याचेत्, याचेत; विद्यात्, विदीत, &c.

THE PERFECT.

The Perfect tense is characterized by the reduplication of the first syllable, and by the changes which take place in the Penultimate and final letters of the root.

1st. *Of the Reduplication.* In the reduplication an aspirated consonant is changed into an unaspirated one, and a long vowel into a short one; but if the first syllable of the root is an unaspirated consonant, followed by a short vowel, it is simply doubled; as, भज्, *worship*, बभाज; याच, ययाच; तुद, तुतोद, &c.

इ is the short vowel of ई, ए, ऐ; and उ of ऊ, ओ, औ.

अ is used for the reduplication of ऋ, ॠ, or a diphthong; च for क or ख, and ज for ग, घ, or ह. As भृ, *nourish*, बभार; तॄ, *pass over*, ततार; छो, *cut*, चछौ; कृ, *do*, चकार; खद्, *eat*, चखाद; गै, *sing*, जगौ; घ्रा, *smell*, जघ्रौ; हु, *sacrifice*, जुहाव.

Verbs beginning with a double consonant reduplicate the first one; but if the first is

ह—स, and the last any letter of ख—प, they reduplicate the last one; as, घस्, *eat*, पस्पौ; शुष्, *dry*, शुशोष; &c.

Verbs beginning with ऋ, or with अ followed by a double consonant, prefix आर for the reduplication; as ऋच्छ्, *go*, आनर्च्छ; अर्च्, *move* or *honor*, आनर्च.

If the verb begins with आ or अ succeeded by a single consonant, the आ or अ is doubled; as, आप्, *obtain*, आप. अन्, *live*, आन.

आस्, *occupy space*, makes आनास; and आङ्—ह्रि, *rest*, आहार and आनाच.

Verbs beginning with इ and उ take इय and उव for the reduplication; those having the characteristic ऐ prefix इ and उ for the reduplication of य and व. As, इष्, *desire*, इयेष; उख्, *move*, उवोख; यज्—ऐ, *sacrifice*, इयाज; वप्—ऐ, *sow, weave*, उवाप; ह्वे—ऐ, *dare*, जुहाव, जुहुवतुः, जुहुवुः, &c.

Verbs with an initial vowel that is long by nature or position, omit the reduplication, and are inflected like verbs of the 10th con-

jugation; as, एध्, *increase*, एधामास, एधाम्बभूव or एधाञ्चक्रे; उन्द्, *wet*, उन्दामास, &c.

2d. *Of the Penultimate.* A penultimate अ followed by a single consonant requires *vriddhy*; इ, उ, and ऋ in the same situation require *goon*. As, अप्, अपाप; दिष्, दिदेष; तुद्, तुतोद; तॄ, *injure*, ततर्ह.

Goon is required only in the singular, and *vriddhy* only in the 1st and 3d persons singular of the Active voice.

Verbs with a penultimate अ, when they have the letter of reduplication the same as the first letter of the root, and end with a single consonant, lose the reduplicated letter, and change the अ to ए where *vriddhy* is not required; as,

ACTIVE.

	Singular.	Dual.	Plural.
3.	अपाप	अपतुः	अपुः
2.	अपाप्थ, अपिथ	अपथुः	अप
1.	अपाप, अपम	अपिव	अपिम

MIDDLE.

	Singular.	Dual.	Plural.
3.	अपे	अपाते	अपिरे
2.	अपिषे	अपाथे	अपिध्वे
1.	अपे	अपिवहे	अपिमहे

So तन्, ततान, तेनतुः तेनुः, &c.

Thus also are inflected शद् *see*, प्लु *pass over*, त्रप् *be ashamed*, ह्नम् *command, boast*, फल् *bear fruit*, भज् *worship*, and ऋध् *kill*.

स्द् *give*, ष्ठ *jump*, and verbs with an initial व, are exceptions to the above rule; as, ददे, ददाने, ददिरे, &c.

Verbs with the characteristic ख, and ऋ, *be old*; राध्, meaning *kill*; वम्, *vomit*, and ऋध्, *liberate*, have two forms; as, कण्—ख, *do* or *move*. 3rd, चकाण, चकणतुः केखतुः, चकणुः केखुः. 2nd, चकाणिथ, केखिथ, &c. राज्—ख, ञ, *shine*; रराज, रराजतुः रेजतुः, रराजुः रेजुः, &c.

Roots with a penultimate short vowel are inflected like विध्. Thus,

ACTIVE.

	Singular.	Dual.	Plural.
3.	दिदेव	दिदिवतुः	दिदिवुः
2.	दिदेविथ, दिदेवठ	दिदिवथुः	दिदिव
1.	दिदेव	दिदिविव	दिदिविम

MIDDLE.

	Singular.	Dual.	Plural.
3.	दिदिवे	दिदिवाते	दिदिविरे
2.	दिदिविषे	दिदिवाथे	दिदिविढ्वे
1.	दिदिवे	दिदिविवहे	दिदिविमहे

So तुद् and रुध्; तुतोद, तुतुदतुः, तुतुदुः, &c. तुह्; ततर्ह, ततृहतुः, ततृहुः, &c.

Those having the penultimate long by nature or position are like याच्, as, जीव्, *live;* जिजीव, जिजीवतुः, जिजीवुः, &c. वल्—*go;* ववल्ल, ववल्लतुः, ववल्लुः, &c.

Verbs having इय and उव in the reduplication, change them to ई and ऊ when *goon* is not admitted; as.

ACTIVE

	Singular	Dual.	Plural
3.	ईयाज	ईजतुः	ईजुः
2	ईयजिथ ईयष्ठ	ईजथुः	ईज
1.	ईयाज ईयज	ईजिव	ईजिम

MIDDLE

	Singular	Dual	Plural.
3.	ईजे	ईजाते	ईजिरे
2.	ईजिषे	ईजाथे	ईजिध्वे
1	ईजे	ईजिवहे	ईजिमहे

So इध्; ईयेध, ईधतुः, ईधुः, &c. ऊख्; ऊवोख, ऊखतुः, ऊखुः, &c. वप्; उवाप, ऊपतुः, ऊपुः, &c.

वे, *sew*, has two forms; as, 3rd, उवाय, ऊयतुः and ऊयतुः, ऊयुः and ऊयुः; 2nd, ऊयिथ, &c. It also makes ववौ, ववतुः, ववुः, &c.

Verbs of the tenth conjugation form the Perfect by affixing अ to the root, and adding to it the Perfect tense of the verb अस्, भू, or कृ; as,

ACTIVE and MIDDLE.

	Singular.	Dual	Plural
3.	चोरयामास	चोरयामासतुः	चोरयामासुः
2.	चोरयामासिथ	चोरयामासथुः	चोरयामास
1.	चोरयामास	चोरयामासिव	चोरयामासिम

ACTIVE and MIDDLE.

	Singular	Dual	Plural
3.	चोरयाम्बभूव	चोरयाम्बभूवतुः	चोरयाम्बभूवुः
2.	चोरयाम्बभूविथ	चोरयाम्बभूवथुः	चोरयाम्बभूव
1.	चोरयाम्बभूव	चोरयाम्बभूविव	चोरयाम्बभूविम

ACTIVE.

	Singular	Dual	Plural
3.	चोरयाञ्चकार	चोरयाञ्चक्रतुः	चोरयाञ्चक्रुः
2.	चोरयाञ्चकर्थ	चोरयाञ्चक्रथुः	चोरयाञ्चक्र
1.	चोरयाञ्चकार	चोरयाञ्चकृव	चोरयाञ्चकृम

MIDDLE.

	Singular.	Dual	Plural
3	चोरयाञ्चक्रे	चोरयाञ्चक्राते	चोरयाञ्चक्रिरे
2.	चोरयाञ्चकृषे	चोरयाञ्चक्राथे	चोरयाञ्चकृढ्वे
1.	चोरयाञ्चक्रे	चोरयाञ्चकृवहे	चोरयाञ्चकृमहे

Thus also are inflected verbs containing more than one vowel, derivative verbs, अय् *go*, and दय् *take*.

ञ्ज् *burn*, काश् and काष् *shine*, यज् *sacrifice*, भृ *nourish*, and ह्री, *be ashamed*, have two forms; as, जज्वाल, जज्वालामास; चकास्, चकासामास; जुहाव, जुहवामास; बिभाय, बिभयामास; जह्राय, जह्रयामास.

When the Perfect of अस् and भू are added to the Passive, they are used in the Middle voice; as, चोरयामासे, चोरयामासाते, चोरयामासिरे, &c. So चोरयाम्बभूवे, &c.

With this exception the Passive is always the same as the Middle in the Perfect tense.

3rd.—*Of the Finals.* Every verb in the Perfect tense has अ inserted in its final letter; as, सन्, ससान, &c.

Verbs ending with आ or a diphthong are inflected in the following manner; as, दा—ञ, *give.*

ACTIVE VOICE.

	Singular.	Dual.	Plural.
3.	ददौ	ददतुः	ददुः
2.	ददाथ, ददिथ	ददथुः	दद
1.	ददौ	ददिव	ददिम

MIDDLE VOICE.

	Singular.	Dual.	Plural.
3.	ददे	ददाते	ददिरे
2.	ददासे, ददिषे	ददाथे	ददाधे, ददिढ्वे
1.	ददे	ददिवहे	ददिमहे

So धे, *drink*, दधौ; गै, *sing*, जगौ; छो, *cut*, चछौ, &c.

Verbs having ऋ—ॠ final change them to आय, आव, and आर; as, क्री, चि, भृ.

ACTIVE.

	Singular.	Dual.	Plural.
3.	चिक्राय	चिक्रियतुः	चिक्रियुः
2.	चिक्रयिथ, चिक्रेय	चिक्रियथुः	चिक्रिय
1.	चिक्राय, चिक्रय	चिक्रियिव	चिक्रियिम

MIDDLE.

	Singular.	Dual.	Plural.
3.	चिक्रिये	चिक्रियाते	चिक्रियिरे
2.	चिक्रियिषे	चिक्रियाथे	चिक्रियिढ्वे
1.	चिक्रिये	चिक्रियिवहे	चिक्रियिमहे

ACTIVE.

	Singular	Dual.	Plural.
3.	सुषाव	सुषुवतुः	सुषुवुः
2.	सुषविथ, सुषोथ	सुषुवथुः	सुषुव
1.	सुषाव, सुषव	सुषुविव	सुषुविम

MIDDLE

	Singular.	Dual.	Plural.
3.	सुषुवे	सुषुवाते	सुषुविरे
2.	सुषुविषे	सुषुवाथे	सुषुविढ्वे
1.	सुषुवे	सुषुविवहे	सुषुविमहे

ACTIVE.

	Singular.	Dual.	Plural.
3.	बभार	बभ्रतुः	बभ्रुः
2.	बभर्थ	बभ्रथुः	बभ्र
1.	बभार, बभर	बभृव	बभृम

MIDDLE.

	Singular.	Dual.	Plural.
3.	बभ्रे	बभ्राते	बभ्रिरे
2.	बभर्षे	बभ्राथे	बभृढ्वे
1.	बभ्रे	बभृवहे	बभृमहे

दॄ *tear*, पॄ *fill*, and भॄ *injure*, have two forms in the dual and plural; as, ददार, ददरतुः ददृतुः, ददरुः ददृः, &c.

All verbs insert इ in the 2d singular of the Perfect Active; those ending with ऋ are exceptions. Those ending with a vowel, those which drop a penultimate अ in the Perfect, and those which do not insert इ in the Future, have two forms. As, ययाथिथ, बभर्थ, ददाथ, ददिथ, दिदेष्ठ, दिदेषिथ.

द्रु *go*, श्रु *hear*, स्तु *praise*, and स्रु *ooze*, do not take इ. Verbs ending with ऋ; रु *make a noise*, दु *heat*, भ्रु *go, aim*; णु *praise*; वॄ and धॄ *skreen*, take it alone.

A penultimate आ formed from a short vowel, may belong or short in the 1st person singular; as, ससान or ससन, सुषाव or सुषव.

The following verbs are irregular in the Perfect :—

खन्—प, *dig.* 3. चखान चखनतुः, चखनुः; 2. चखनिथ, चखनथुः, चखन; 1. चखान चखन, चखनिव, चखनिम. Mid. 3. चखने.

चि—प, न, *collect.* 3. चिचाय चिकाय, चिक्यतुः चिक्यमतुः, चिक्युः चिक्यतुः; 2. चिचेथ चिचयिथ चिकेथ चिकयिथ, चिक्यथुः चिक्यथुः, चिक्य चिक्य; 1. चिचाय चिचय चिकाय चिकय, चिचिव चिचियव, चिचिम चिचियम.

जि, *conquer.* 3. जिगाय, जिग्यतुः, जिग्युः; 2. जिगेथ जिगयिथ, जिग्यथुः, जिग्य; 1. जिगाय जिगय, जिगिव, जिगिम.

दे—क, *nourish.* 3. दिग्ये दिग्याते, दिग्यिरे; 2. दिग्यिषे, दिग्याथे, दिग्यिध्वे; 1. दिग्ये, दिग्यिवहे, दिग्यिमहे.

द्युत—क, *shine.* 3. दिद्युते, दिद्युताते, दिद्युतिरे, &c. So भाष, *enlarge*; 3. पिप्ये, पिप्याते, पिप्यिरे, &c.

रध्—य, *injure.* 3. ररन्ध, ररन्धतुः, ररन्धुः; 2. ररन्धिथ &c.

वे—प, *conceal.* 3. विवाय, विव्यतुः विव्यवतुः, विव्युः विव्यवुः; 2. विवयिथ, विव्यथुः विव्यथुः, विव्य, विव्यव; 1. विवाय विवय, विविव विवयिव, विविम विवयिम.

ष्ठिव्, *spit.* 3. टिष्ठेव टिष्ठिव तिष्ठेव तिष्ठिव, टिष्ठिवतु तिष्ठिवतुः, टिष्ठिवुः, तिष्ठिवु, &c.

स्वप्—न, *sleep.* 3. सुष्वाप, सुष्वपतुः, सुष्वपुः; 2. सुष्वपिथ, सुष्वपथुः सुष्वप; 1. सुष्वाप सुष्वप, सुष्वपिव, सुष्वपिम.

हि—न, *place.* 3. जिघाय, जिघ्यतुः, जिघ्युः, &c. like जि.

THE FUTURES.

The Future tense is formed by uniting with the root ता or इता; as, एध्, एधा; याच्, याचिता.

Verbs with the characteristic णि, and those ending with आ, इ, ई, उ, ऋ, or a diphthong, take ता; all others take इता; those having the characteristic ऊ, have both forms. As, दिष्—ल, ज. द्वेष्टा, *envy*, द्वेष्टा; दा, *give*, दाता; क्री, *buy*, क्रेता; श्रु, *hear*, श्रोता; कृ, *do*, कर्त्ता; घा, *destroy*, घाता; याच्, *ask*, याचिता; सिध्—ऊ, *accomplish*, सेधिता, सेद्धा.

श्रि, *serve*; डी, *fly*; यु, *mix*; ष्णु, *ooze*; क्षु, *sneeze*; क्षु, *whet*; and वृ, *serve, shreen*, are exceptions to the above rule; as, श्रयिता, &c.

चाय्, *worship*; स्तु, *praise*; टु *heat*; ष्टु and ष्टू, *tremble*; निष्कुष्, *extract*; प्याय्, *increase*; रू, *make a noise*; ष्णु, *go, aim, bathe*; and षू, *bring forth*, have two forms in the Future; as, चायिता, चायिता, &c. अद्, *eat*; इष्, *desire*; नु, *injure*; भृ, *nourish*, (1st conjugation;) रिष्, *kill*; रुष्, *be angry*; लुभ्, *be distracted*; वस्, *clothe*; शुच्, *grieve*; षह्, *endure*; and ष्टु, *praise*, have two forms, but only in the 1st Future.

इ—ऋ final require *goon*, and the diphthongs ए and ऐ become आ; डी by *goon* डे + इता=डयिता; यु, यविता; वै, वरिता; भू, भर्त्ता; गै, *sing*, गाता.

ऋ, ऊ, and ऌ, when penultimate and followed by a single consonant, require *goon;* as, कृष्, कर्षा; द्युत्, *shine,* द्योतिता; वृत्, *be,* वर्तिता.

कृष्, *plow;* तृप्, *satisfy;* दृप्, *be proud;* मृष्, *advise;* स्पृ, *move;* and सृप्, *touch,* have two forms; as, कर्ष्टा or क्रष्टा, तर्प्ता or त्रप्ता, &c.

Verbs with the characteristic क्ष् do not admit *goon* in the Future; as, शुभ्—क्ष्, *praise,* शुभिता; कुट्—क्ष्, *be crooked,* कुटिता.

नश्, *destroy;* मुह्, *lose sensation;* ध्रुक्ष्, *injure;* ष्णुह्, *satisfy,* and ष्णिह्, *be affectionate,* are regular, when इता is added, but have two forms with ता; as, नशिता, नंष्टा, or नक्ष्टा; मोहिता, मोढा or मोग्धा.

दीङ् and वेञ्, *shine,* make दीयिता, वेयिता; ग्रह्, *bind,* makes ग्रहा; क्षि, *throw,* and मी, *kill,* make माता; मन्, *bathe,* makes मंष्टा; भ्रम्—स्, *be distracted,* भ्रष्टा; वह्, *bear,* वोढा; विज्, *fear,* विजिता; षह्, *bear, suffer,* सहिता and सोढा; सृज्, *create,* स्रष्टा.

The Active, Middle, and Passive are alike in the Future; they differ only in the inflections, which are the same whether the Future is formed by ता or इता; as, याचिता, याचितारौ, याचितारः; देष्टा, देष्टारौ, देष्टारः.

Verbs ending with a vowel form an exception to this rule in the Passive voice: they may always take इता, and

have two forms; as, चि, *collect*, चायिता or चेता; यु, *mix*, यावित or यविता; भृ, भारित or भर्ता.

If there are two forms in the Active, they then have three in the Passive; as यु, सावित, सवित, and सोत.

The Precative mood takes यात् for the स्य or इत्य of the Future Active, and सीष्ट instead of the त of the Middle. In the Active the final of the root reverts to its original state, and in the Middle a final ऋ does not admit *goon*, when the Future is formed by त. *Goon* is not admitted in the penultimate except when the verb takes it throughout, as in the 1st and 10th Conjugations; thus, यावित, याच्यात्, यायिषीष्ट; देष्ट, दिद्यात्, दिक्षीष्ट; भर्ता, भियात्, भृषीष्ट; सविता or सोता, सूयात्, सविषीष्ट, सोषीष्ट; चोरयिता, चोर्यात्, चोरयिषीष्ट.

Verbs ending with आ or a diphthong, if a double consonant precedes, have two forms in the Active voice; as, घ्रा, *smell*, घ्रायात् and घ्रेयात्.

दा, *give*; धा, *hold*; मा, *mete*; पा, *drink*; ष्ठा, *stand*; हा, *abandon*; धे, *drink*; गै, *sing*; दो, *cut*; छो, *destroy*, change their finals to ए before यात्; as, देयात, &c.

Verbs with the characteristic इ change a

penultimate ब to इ, and व to उ, in the Active; as, यज्, *sacrifice*, इज्यात्; वप्, *sow*, उप्यात्; वे, *sew*, ऊयात्; दे, *dare*, दूयात्.

खन्, *dig*, and घन्, *give*, make खन्यात्, खायात्; सन्यात्, सायात्. ष्ये, *screen*, makes ष्यायात्.

The Infinitive mood is formed from the Future by simply changing अ to उ; as, याचिता, याचितुं; देष्टा, देष्टुं.

The Second Future tense is formed from the First by changing ता into स्यति for the Active, and स्यते for the Middle; as, याचिता, याचिष्यति, याचिष्यते; देष्टा, देक्ष्यति, देक्ष्यते; श्वभा, श्वश्यति, श्वश्यते.

Verbs with a final ऋ change it to अर् and insert इ; as, भृ, भर्त्ता, भरिष्यति, भरिष्यते. कृ, *do*; कर्त्ता, करिष्यति, करिष्यते.

कृन्, *cut*; चृत्, *injure*; हृद्, *play*; नृत्, *disregard*, and नृत्, *dance*, have two forms; as, कर्त्तिष्यति or कर्क्ष्यति, &c.

Deponent verbs with the characteristic य, have, besides their regular form, the Active also in this tense; they do not admit the insertion of इ in the Active form. As, इष्, ङ, सु, य, ङ, *be*, वर्षिता, वर्षिष्यते; Active वर्क्ष्यति.

When there are two forms in the 1st Future, there are also two in the 2d Future, and in the Subjunctive mood; as, सविता, सोता; सविष्यति, सोष्यति; असविष्यत्, असोष्यत्.

The Subjunctive mood is formed from the 2d Future by prefixing the augment, and changing ति to त् and ते to त; as, याचिष्यति or ते, अयाचिष्यत्, अयाचिष्यत.

THE INDEFINITE.

The Indefinite is formed from the 1st Future by prefixing the augment अ, and changing the final termination.

In the Active इता is changed to ईत्, and ता to सीत्. In the Middle इता is changed to इष्ट; and ता, preceded by a vowel, is changed to त, but preceded by a consonant only changes the आ of ता to अ. As, याचिता, अयाचीत्, अयाचिष्ट. वे, *sew*, वाता, अवासोत्, अवात्त. प्राप्ता, अप्राप्सीत्, अप्त.

The vowels remain the same as in the Future, before ईत् and इष्ट. Every vowel requires *vriddhy* before सीत्, and *goon* before

स, but neither *goon* nor *vriddhy* when आ is changed to अ. As, बुध्, *understand*; बोधिता, अबोधीत्, अबोधिष्ट; क्रेता, अक्रैषीत्, अक्रेष्ट; रोद्धा, अरौत्सीत्, अरुद्ध.

When इ is inserted in the Future, the different inflections of the Indefinite are added, as in याच्; when it is not, they are united with the root, ending with either a vowel or consonant, in the following manner:—

1.—*Ending with a vowel; as,* क्री, *buy.*

ACTIVE.

	Singular.	Dual.	Plural.
3.	अक्रैषीत्	अक्रेष्टां	अक्रेषुः
2.	अक्रयीः	अक्रेष्टं	अक्रेष्ट
1.	अक्रेषं	अक्रेष्व	अक्रेष्म

MIDDLE.

	Singular.	Dual.	Plural.
3.	अक्रेष्ट	अक्रेषातां	अक्रेषत
2.	अक्रेष्ठाः	अक्रेषाथां	अक्रेढ्वं
1.	अक्रेषि	अक्रेष्वहि	अक्रेष्महि

In the same manner is inflected असोढ्.

Verbs ending with आ insert इ in the Active; as, ष्णा, *bathe.* Future, स्नाता, अस्नासीत्, अस्नासिष्टां, अस्नासिषुः, &c. like याच्. The De-

ponents are regular; as, मा—ङ, *measure*. Future, माता, अमास्त, अमासातां, अमासत.

घ्रा, *smell*, छो *cut*, शो *sharpen*, and षो *destroy*, have two forms; as, अघ्रासीत्, &c. like षणु; and अघ्रात्, अघ्रातां, अघ्रुः, &c. declined like the Potential mood.

दा *give*, दो *cut*, धा *hold*, पा *drink*, and ष्ठा *stand*, have only the latter of the above forms; as, अदात्, अदातां, अदुः. Middle, अदित, अदिषाताम्, अदिषत, &c. like वाच्. पै, *drink*, has both the above forms and also a third; as, अदधत, अदधाताम्, अदधत, &c. like अयाचत्. So ख्या, *be famous*, makes अख्यत्, अख्यताम्, अख्यन्, &c. and ह्वे, *dare*, अह्वत्, अह्वताम्, अह्वन; Middle, अह्वत and अह्वास्त.

Verbs ending with ऋ substitute स्त for त, and do not admit *goon* in the Middle; as, भर्त्ता, अभृत, अभृषाताम्, अभृषत, &c. like अकेष्ट.

Verbs ending with ऋ, ॡ *skreen*, *cover*, and स्तृ, *cover*, have three forms; as, वृ, अवृत, अवरिष्ट, अवरीष्ट, &c. Precative mood, वृषीष्ट and वरिषीष्ट.

2.—*Ending with a consonant*; *as*, रुध्, *shut*.

ACTIVE.

	Singular.	Dual.	Plural.
3.	अरौत्सीत्	अरौद्धां	अरौत्सुः
2.	अरौत्सीः	अरौद्धं	अरौद्ध
1.	अरौत्सं	अरौत्स्व	अरौत्स्म

MIDDLE.

	Singular.	Dual.	Plural
3.	अरुद्ध	अरुत्साताँ	अरुत्सत
2.	अरुद्धाः	अरुत्साथाँ	अरुद्धं
1.	अरुत्सि	अरुत्स्वहि	अरुत्स्महि

So ग्रभ, Act. अग्रभीत्, अग्रभ्तां, अग्रभुः. Mid. अग्रभ, अग्रभ्साताँ, अग्रभ्सत. तुद्, Act. अतौत्सीत्, अतौत्तां, अतौत्सुः. Mid. अतुत्त, अतुत्साताँ, अतुत्सत.

Verbs composed of two consonants with a penultimate अ, and the last consonant a single one, may have the अ long or short before ईत्; but if the अ is followed by र, ल, or व in the Future, it must always be long. As, लष्—ष, *desire;* लषिता, अलषीत् or अलाषीत्. त्वर्, *be crooked;* त्वरिता, अत्वारीत्. फल्, *bear fruit;* फलिता, अफालीत्; ष्टु, स्तविता, अस्तावीत्.

Roots with the characteristic ए, and those with a final म, य, or व, do not change the अ to आ before ईत् or सीत्. As, चद्—ए, अ, *beg;* अचदीत्. यम्—ओ, *cease;* अयंसीत्. वम्, अवमीत्.

व्रज् *go,* and वद्—अ *speak,* always change the अ to आ; क्षण्, वध्, and हस्, *injure, kill,* never do.

Verbs with ष्, य, व्, final, and इ, ई, ऋ penultimate, when they form the Future by

ता, shorten the Penultimate and add सत् and सात in the Indefinite. As, वेष्टा; अविक्षत्, अविक्षतां, अविक्षन्. Middle, अविक्षत, अविक्षातां, अविक्षन्त, &c. like the Imperfect of याच. So विश्—इ, औ, *enter*; वेष्टा, अविक्षत. रुह्—औ, *grow, mount*. 3. रोढा, अरुक्षत्, &c.

श्विध्, takes this form only when it means *embrace*: and दिह्, *plaster, taint*; लिह्, *lick*, and दुह्, *milk*, have two forms in the 3d person singular of the Middle; as, अश्लिक्षत्; अधिक्षत and अदिग्ध; अलिक्षत, अलीढ; अधुक्षत अधुग्ध, अधुक्षातां, अधुक्षन्त, &c.

Verbs of the 10th conjugation, in addition to the augment, take also the reduplication, and change णिच् to अ and च. In the penultimate *goon* must be rejected. The final आ of a verb, and the आ produced by *vriddhy*, must be changed to अ.

In the reduplicated syllable, for the penultimate vowel that is short by nature and position, its corresponding long one must be used before a single consonant; but for a penultimate अ, ई must be used before a single, and इ before a double consonant: as, चोरयिता, अचूचुरत, अचूचुरतां, अचूचुरन्, &c. Middle, अचूचुरत, अचूचुरतां, अचूचुरन्त, &c. like the

Imperfects of धारय्. धृ—क, *take hold*, धारयिता, अदीधरत्. ज्ञा—क, *know*, ज्ञापयिता, अजिज्ञपत्.

Verbs containing two or more vowels, with a penultimate अ, have two forms in the reduplication: as, कथ—क, त्, *speak*; कथयिता, अचकथत् and अचीकथत्.

Verbs beginning with a vowel lengthen it by *vriddhy*, insert इ, and reduplicate the final consonant; as, अर्द्—क, *kill*; आर्दिदत्.

In all other respects the reduplication in the Indefinite is the same as in the Perfect.

सि, *serve*; द्रु, स्रु *move*, are all like verbs of the 10th Conjugation in the Indefinite. As, असिसियत्, अदुद्रुवत्, असुस्रुवत्.

When there are two forms in the Futures, there are two in the Indefinite; and when the Future is irregular, the Indefinite is so also. As सिध—ऊ, *accomplish*; सेधा, सेधिता; असैत्सीत् and असेधीत्. मि, *throw*; माता, अमासीत्. कृष्—ओ, *plow*; कर्ष्टा and क्रष्टा, अकार्क्षीत् or अक्राक्षीत्; कुटिता, अकुटीत्.

भ्रु, *tremble*, and घ्रु, *aim*, are exceptions in the Active; and ष्टु, *praise*, in the Active and Middle; as, अस्तावीत्

and अक्षोष्ट. Those which have two forms only in the 1st Future, have only the regular form in the Indefinite; as, अद्, *eat*; अत्ता, अत्स्यति, आदीत्, &c.

Roots with the characteristic लृ change इता or ता to अत्, and with the exception of a final ऋ or ॠ, admit neither *goon* nor *vriddhy* in the penultimate; those with the characteristic इट्, in addition to the above, have also their own regular form. As, पुष्—य, लृ, ओ, *nourish*; पोष्टा, अपुषत्. मुह्—य, उ, ल्, *be foolish*; मोहिता, अमुहत्. जॄ—य, इट्, *be old*; जरिता, अजारीत् and अजरत्.

When लृ is affixed to Deponent verbs, they take both the Active and Middle forms; as, द्युत्—ङ, लृ, *shine*; द्योतिता, अद्योतिष्ट; Act. अद्युतत्, अद्युतताम्, अद्युतन्, &c. like the Imperfect of या.

अस्, य, इट्, *throw*, makes आसीत् and अस्यत्; क्षम्—य, ल्, ऊ, *destroy*, अनेक्षत् and अनक्षीत्; रध्—य, ल्, ऊ, *injure*, अरन्धत्; पत्—ल्, *move*, अपप्तत्; शास्—सु, क्ष्, *govern*, अशिषत्; लिप्—श, य, न, ओ, *plaster*, अलिपत्; Middle, अलिप्त and अलिपत. So सिच्, *sprinkle*, असिचत, असिक्त and असिचत; विष्, *throw water*, अवेषीत्, अविषत्; सृ, *move*, सर्ता, असारीत् and असरत्; स्तभ्—इ, *stop up*, अस्तभीत्, अस्तभत्.

Verbs of the 8th conjugation ending with न or ण may have two forms in the 2nd and 3rd persons singular of the Middle. As, 3. अतनिष्ट, 2. अतनिष्ठाः; or 3. अतत, 2. अतथाः. घन्, *give*, for the last form, makes असात, असाथाः.

नाध्, *nourish*; दीप, *shine*; पाय्, *enlarge*; पूर्, *fill*, and बुध्, *know*, have two forms in the 3d person singular of the Middle. As, अनाधि or अनाधिष्ट, अनाधिषाताम्, अनाधिषत, &c. पद्—थ, आ, इ, makes अपादि, अपत्साताम्, अपत्सत, &c.

In the Passive verbs with a final vowel, with the exception of the 3d sing. have two forms: those that have two forms in the Indefinite, in the Future have three. As क्री, अक्रायि, अक्रायिषाताम् अक्रेषाताम्, अक्रायिषत अक्रेषत. सु, असावि, असविषाताम् असाविषाताम् असोषाताम्, असविषत असाविषत असोषत. भृ, अभारि, अभारिषाताम् अभर्षाताम्, अभारिषत अभर्षत, &c. So verbs of the 10th Conjugation; as, चुर्, अचोरि, अचोरयिषाताम् अचोरिषाताम्, अचोरयिषत, अचोरिषत, &c. The others are the same as the Middle, except in the 3rd person singular; as, अतोदि, अतुत्साताम्, अतुत्सत.

Verbs ending with आ add य in the Indef. Passive; as, मा, *measure*; Fut. माता, Ind. अमायि.

Roots ending with अम् and inserting र in the Future, do not change अ to आ in the

Indefinite Passive; as, शम्, *appease*; अपमि. वम्, *vomit*; कन्, *desire*; आचम्, *sip, do*; are exceptions. अम्, *be sick*; यम्, *cease*; and विश्रम्, *rest*, have both forms.

भञ्ज्, *break*, makes अभङ्क्षि and अभाजि. लभ्, *gain*, makes अलम्भि and अलाभि; but with a preposition, only the first form is used; as, प्रालम्भि. तप्, *heat*, makes अतप्त.

Some verbs vary in the Indefinite when used in a reflective sense. Those ending with a vowel have two forms. As कृ, *do*; अकारि or अकृत. So दुह्, *milk*, makes अदोहि and अदुग्ध.

पच्, *cook*, and रुध्, *shut*, are like the Middle. As अपक्त, अरुद्ध.

कृ. *throw*, makes अकीर्ष्ट; गृ, *vomit*, अगीर्ष्ट; ग्रन्थ्. *string together*, अग्रन्थिष्ट; नस्—द्र, *adorn*; अनंसिष्ट; क्षम, *bow*, अनंक्षत; अन्य्. *free*, अमन्थिष्ट; श्रि, *serve*, अशिश्रियत and अश्रयिष्ट; ष्णु, *ooze*, अस्नेष्ट and अस्नाविष्ट.

PARTICIPLES.

The Participles are formed from the different tenses of the verbs.

1. *The Present.* The Present participles may be formed regularly from the 3rd plural of the verb, by changing न्ति or न्ति to न्, न्ते to

मान, and ते to आन. As, याचन्ति or न्ते, याचत्, याचमान; बिभ्रति or ते, बिभ्रत्, बिभ्राण, &c.

The Active participles, when inflected, change न् to न् in the Masculine gender, and those of the first and fourth conjugations insert न् in the Feminine. As, याचत्; Nom. याचन्, याचन्तौ, याचत्, &c.

Verbs ending with आ, and those of the sixth conjugation, have two forms in the feminine: reduplicate roots do not change न् to न् in the masculine, and have two forms in the neuter plural. As, भा, *look well* or *fair, shine*; भात्. Nom. भान्, भान्तौ or भाती, भात्. So नुदत्; नुदन्, नुदन्तौ or नुदती, नुदत्. ददत् makes ददन्, ददतौ, ददत्; Neuter plural ददन्ति or ददति.

All the other Present participles are regularly inflected like Adjectives, except the Continuative, which are indeclinable. As, रुन्धत्, रुन्धती, रुन्धत्; याचमानः, ना, नं, &c.

The Present Continuative participle is formed by adding यं to the root. A penultimate vowel requires *goon*, but a final vowel and a penultimate आ require *vriddhy*. As, देवं देवं, प्रायं प्रायं. गै, *sing*, गायं गायं.

The participle ending with ष्यमाण is used in a reflective sense, and is formed by changing यते into ष्यमाण. As, याचते, याचिष्यमाण; क्रियते, करिष्यमाण, &c. A final vowel does not

admit *goon*, आ or a diphthong is lost, and ऋ becomes र. As, देलिम, क्रियेलिम, सुवेलिम, भेलिम, from दा, क्री, सु, भू.

2nd. *The Perfect.* The Perfect participles may be formed from the 3rd person plural of the Perfect, by changing उः into वस् and रुरे into आन. As, ययाचुः ययाचिवस्; Nom. ययाचान्, चुषी, चत्. ययाचिरे, ययाचान; Nom. ययाचानः, ना, नं.

If a semivowel precedes उः, it reverts to its original state, when वस् is affixed; if only one vowel precedes the consonant with which उः is united, इ is inserted between वस् and the root. As, बभ्रुः, बभ्रिवस्. Nom. बभ्रिवान्, बभ्रुषी, बभ्रिवत्. श्येनुः, श्येनिवस्. Nom. श्येनिवान्, श्येनुषी, श्येनिवत्.

द्राण् *light*, makes द्राध्वस्; षह्, *endure*, साढवस्; मिह्, *wet*, मीढ्वस्; and विश्, *enter*, विविध्वस्, विविशिवस्.

3rd. *The Futures.*—The Participles of the 1st Future imply propriety or necessity. As, याचितव्यः, *he should be asked*, or *he ought to be asked.*

One of them is formed from the Future by changing the आ of ता to अय; the other by adding अनीय or य to the root. The vowels require *goon* as in the Future. Thus, देष्टा, देष्टव्य; देवनीय, देव्य; सविता and सोता, सवितव्य and सोतव्य; सवनीय, सव्य. चोरयिता, चोरयितव्य; चारणीय, चोर्य्य.

Verbs ending with आ or a diphthong change it to ए when य is affixed. As, दा, देय; गै, गेय, &c.

Verbs ending with उ or ऊ have two forms, and that with the vowel lengthened by *vriddhy* always implies necessity. As, श्रु, *hear*, श्रव्य and श्राव्य; स्तु, *praise*, स्तव्य, स्ताव्य. Those ending with ऋ, ॠ, have only the latter form; as, तॄ, *pass over*, तार्य्य. So यु, *mix*, and आप्लृ, *come to*.

Verbs with a penultimate अ, followed by a single consonant, require *vriddhy* when य is affixed. As, भाष्, *go*; भाष्य.

Roots ending with any letter of the प class, except चम् *eat*, क्षप् *blush*, ह्रप् *bully*, रप् *kill*, लप् *speak*, वप् *sow*, do not change अ to आ; as, शप्, शप्य, &c. चप् *ask*, तप् *laugh*, यत् *endeavour*, शक् *be able*, शप् *kill*, and यज् *endure*, do not. आनम् *bow to*, जप् *speak in the mind*, भज् *worship*, and यज् *sacrifice*, have both forms.

गद् *speak*, चर् *move*, मद् *rejoice*, and यम् *cease*, have the regular form only with a preposition. As, गद्य, प्रगाद्य. आचार्, *accustom*, makes आचर्य.

Verbs with a final च or ज that do not insert इ in the Future, and those with the characteristic ई or ऊ, change a final च to क, and ज to ग, when य is affixed. As, पच्, *cook*, पाक्य; स्रुच्—द्रव्, ऊ, *go*, स्रोक्य; रञ्ज्, *colour*, रंग्य; रुज्, *ache*, रोग्य.

If *necessity* is implied, this change does not take place. As, त्यज्, *forsake*, त्याज्य; भुज्, *eat*, भोज्य.

Roots with a penultimate ऋ do not admit *goon* when य is affixed; as, वृध्, *increase*, वृध्य, &c.

अर्च *praise*, चृत् *injure*, पाणिसृज् *make by the hand*, and समवसृज् *compact*, require *goon*; as, अर्च्य, &c.

दुह्, *milk*, and वृष्, *rain*, have both forms; as, दुह्य and दोह्य. कृ *do*, दृ *honor*, भृ *nourish*, वृ *skreen*, and स्तु *praise*, have two forms; as, कृत्य and कार्य्य, स्तुत्य and स्ताव्य.

खन्, *dig*, makes खेय; जुष्, *reason*, जुष्य; वद्, *speak*, वाद्य; but with the negative अ, अवद्य; with अनु, अनुद्य or अनूद्य. शास्, *govern*, makes शिष्य.

The participles of the 2d Future are regularly formed from the 3d person singular of the verb by changing ति to तृ, and ते to मान; as, याचिष्यति and ते, याचिष्यत् and याचिष्यमाण.

4th. *The Indefinite.* The Indefinite participles are formed from the 3rd person sing. of the verb, by changing आ into अ for the Passive, and into अवत् and वा for the Active and Middle. As, याचित, याचितवत्, याचित्वा, from the Future याचिता.

Verbs ending with a vowel only add त ; as. स्ना, *bathe*, स्नात ; जि, *conquer*, जित ; क्री, *buy*, क्रीत ; श्रु, *hear*, श्रुत ; भू, *be*, भूत ; भृ, *nourish*, भृत, भृतवत्, भृत्वा, &c.

पा or पे *drink*, मे *barter*, गै *sing*, and ध्यै *regulate*, change their finals to ई ; as, पीत, मीत, &c.

मा *measure*, स्था *stand*, हा *move*, दो *cut*, and धो *destroy*, change theirs to इ ; as, मित, स्थित.

छो *cut*, and शो *whet*, have two forms ; as, छित and छात, &c. दा *give*, and दे *nourish*, make दत्त ; हा *go*, and धा *hold*, make हित ; हा, *leave*, makes हीन.

क्षै, *waste*, makes क्षाम, क्षामवत्, क्षान्त्वा. ऐ with a single consonant becomes आ; as, रै, *cleanse*, रात. वे, *sew*, makes वात; वे, *cover*, वीत ; and ह्वे *call*, हूत, हूतवत्, हूत्वा.

The penultimate vowel admits *goon* only when इ is inserted ; as, विद, विदवत्, विद्वा, from the Future वेदिष्यति ; द्युत्, *shine*, द्योतित, &c.

Verbs of the 1st, 2nd, and 3rd conj. that have a penultimate ऋ and insert इ, have two forms in the Declinable participles ; as, वृध्, *move*, वर्धित or वार्धित ; वर्धितवत्, वार्धितवत्.

Verbs that have an initial consonant, and a penultimate इ or ऋ, have two forms in the Indeclinable participle when इ is inserted; as, प्लुङ्, *flow out*, प्लावित्वा or प्लुत्वा. Those ending with इव् always take *goon*; रुद्, *cry*, and रुष्, *steal*, omit it. दान् *dare*, क्षान् *be weak*, तृष् *thirst*, and मृष् *forbear*, have also two forms; as, दात्वा, दित्वा.

When there are two forms in the Future, there are two also in the Indeclinable participle, but only one in the others; as, षिध्, *accomplish*, सिद्ध, सिद्धवत्, सिद्धा, and सेधित्वा, from the Future सेधिता and सेत्स्या.

Roots with the characteristic आ take or omit इ in the Declinable participles; those with ई always omit it: those with उ omit it, but have two forms in the Indeclinable one. As मिद्——य, आ, *be affectionate*, मेदित or मिन्न, &c. चित्——ई, *know*, चित्त, चित्तवत्. वृत्——उ, *be*, वृत्त, वृत्तवत्; वर्त्तित्वा, वृत्त्वा.

भृष्——ऊ, *be bold*, makes धर्षित and धृष्ट; and मृष, meaning *forbear*, मर्षित.

If in any part of the verb च is changed to इ, ज to ऊ, or र् to ऋ, the same change takes place in the Indefinite participles; as, यज्, *worship*, इष्ट, इष्टवत्, इष्ट्वा. वह्, *bear*, ऊढ, &c. स्वप्, *sleep*, सुप्त, सुप्तवत्, सुप्त्वा. So शास्, *govern*, शिष्ट, &c.

Verbs ending with अम्, that insert इ in the Future, drop the इ, and change the अ to आ in the Declinable

participles, but have two forms in the other; as, क्रम—ङ, *step*, क्रान्त, क्रान्तवत्, क्रान्ता, क्रमित्वा, also irregularly क्रन्त्वा.

If इ is not inserted, thus; यम्—ओ, *cease*, यत, यतवत्, यत्वा, यमित्वा, from the Future यन्ता.

Verbs of the 5th Conjugation; those with the characteristic ऋ or गि; those with a final ह, द, र; and those ending with ऐ after a compound consonant, or आ with र for the last letter of the compound, take न instead of त in the Declinable participles; as, घु; सुन, सुनवत्; विज्—ओ, *fear*, विग्न, विग्नवत्; लू—गि, *cut*, लून; तॄ, *pass over*, तीर्ण; भिद्, *divide*, भिन्न; पूर्, *fill*, पूर्ण; म्लै, *fade*, म्लान; द्रा, *sleep*, द्रान, &c.

उन्द् *wet*, क्षि *decay*, घ्रा *smell*, त्रै *save*, नृत् *order*, विद् *know*, ह्री *be ashamed*, have two forms; as, उन्न, उत्त; क्षित, क्षीण; घ्राण, घ्रात; त्राण, त्रात; नृत्त, नृत्त; विन्न, विद्त; ह्रीण, ह्रीत. अर्द्, *pain*, makes अर्द्दित; with the preposition आ, आर्त्त; with नि, वि, and सं, न्यर्ण, व्यर्ण, समर्ण. ज्या, *be old*, जीन; डी—ओ, *fly*, डीन and डयित; ध्यै, *meditate*, ध्यात; मद्, *be drunk*, मत्त; श्यै, श्यान *cold*, श्यान *congealed*, श्यान *withered*; ह्लाद्, *rejoice*, ह्लन्न.

अम् *be diseased*, आश्वस् *inhale*, आश्वन् *sound*, क्लिष् *be distressed*, जप् *speak in the mind*, त्वर् *hasten*, पू *purify*, रुष् *be angry*, वम् *vomit*, विश्वस् *exhale*, संघुष् *proclaim*, हृष् *be glad*, may take or omit इ before त and तवत्; as, अमित, आन्त, आश्वसित, आश्वस्त; त्वरित, तूर्ण; पवित, पूत, &c.

कुष् *extract*, क्षुध् *be hungry*, क्षिष् *be distressed*, गुप् *play*, मद् *rejoice*, and मद् *dig*, do not admit *goon* when इ is inserted. As, निष्कुषित, क्षुधित, क्षुधित्वा.

खन्, *dig*, makes खात, खातवत्; दिव्, *game*, यूत; or meaning *desire to conquer*, यूत; पच्, *cook*, पक्व; चाय्, *enlarge*, चात, चीत; फल्, *bear fruit*, फलित; मूर्छ्, *lose sensation*, मूर्त्त and मूर्च्छित; व्रश्च्, *cut*, वृक्ण; शुष्, *dry*, शुष्क; स्यै *collect, sound*, स्तीन or स्तीम; स्फाय, *enlarge*, स्फात or स्फीत.

Verbs ending with न्ज् that do not insert इ, and those ending with न्ध्, न्द्, that do, have two forms in the Indeclinable participle. As रञ्ज्, *colour*, रक्त रक्तवत्, रङ्क्त्वा रंक्त्वा, from the Future रंक्ता. So मन्थ्, *churn*, मथित्वा and मन्थित्वा; रिन्द्, *kill*, रिदित्वा रिन्दित्वा. लुभ्, *hide*, and वञ्च्, *deceive*, have also two forms; as, लुभित्वा and लुब्धित्वा.

In the 10th conjugation the Indeclinable participle differs from the others by retaining the इ, which is inserted in the principal tenses. As, चोरित, चोरितवत्, चोरयित्वा, from the Future चोरयिता.

When a Preposition is prefixed to the root, the Indeclinable participle changes its final termination to त्य after a short vowel, and to य after a long one or consonant; as, संभृत्य, विक्रीय, अभिशप्य, &c.

आप्, *obtain*, makes प्राप्य or प्रापय्य; क्षि, *waste*, प्रक्षित्य, प्रक्षीय; मे, *barter*, अपमित्य, अपमाय. मि, *throw*, मी, *kill*, have

only the latter form; as, प्रभाव. वी, *waste*, प्रवीव, प्रवाव; वे, *weave*, प्रवाव; छो, *cover*, प्रछाव; with सं or परि, संवाव or संवीव.

When क्त is affixed to a root, or it means *know, serve, desire*, the Passive participle alludes to Present time; as, प्रीञ्—जि, प्रीयितं, *it is meditated.*

In the Passive उज्झाप्, *recover*, makes उज्झाव; कष, कष्ट, *distressed*; कृश, कृश, *become lean*; क्षीव, क्षीव, *drunk*; क्षुभ्, क्षुच, *churned*; घुष, घुष्ट, *sounded*; ध्रुव्, ध्रुढ, *fixed*; निर्व्वा, निर्व्वाण, *quieted*; पुष्प, पुष्प, *expanded*; क्षेड, क्षिष्ट, *confused*; चग्, चग्न, *brought in contact*; विरभ्, विरिच्य, *noised*; शक्, *be able*, शक्त and शकित; श्रा, श्रृत, *cooked.*

SECTION IV.

OF THE CAUSAL VERBS.

The Causal verb is used to express the effect which the agent of the verb causes one object to have upon another; as, याचयति, *he makes (them) ask.*

Causals are derived from any other verbs, and are both formed and inflected like verbs of the 10th conjugation. The Synopsis of याच्, *ask, request*, may be taken as an example.

SYNOPSIS OF THE CAUSAL VERB.

I.—*ACTIVE.*

	Indicative.	Imperative.	Potential	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	याचयति	याचयतु	याचयेत्	—	—	—	याचयत्
Imp.	अयाचयत्	—	—	—	—	—	—
Perfect,	याचयामास	—	—	—	—	—	याचयामासिवस्
1st Fut.	याचयिता	—	—	याच्यात्	—	याचयितुं	—
2d Fut.	याचयिष्यति	—	—	—	अयाचयिष्यत्	—	याचयिष्यत्
Indef.	अययाचत्	—	—	—	—	—	याचितवत्, याचयिता

SYNOPSIS OF THE CAUSAL VERB.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive	Participles.
Pres.	याचयते	याचयतां	याचयेत	—	—	—	याचयमान
Imp.	अयाचयत	—	—	—	—	—	—
Perfect,	याचयामास	—	—	—	—	—	याचयामासिवस्
1st Fut.	याचयिता	—	—	याचयिषीष्ट	—	याचयितुं	—
2d Fut.	याचयिष्यते	—	—	—	अयाचयिष्यत	—	याचयिष्यमाण
Indef.	अययाचत	—	—	—	—	—	याचितवत्, &c.

PASSIVE. Pres. याच्यते. Perf. याचयामासे. Fut. याचयिता. Indefinite, अयाचि.

So the others; as, वेधयति, भारयति, शापयति, सावयति, तोदयति, रोधयति, तानयति, क्रापयति, चोरयति, &c.

Roots having the characteristic म or a final अम् require the penultimate vowel to be short; those having मि and फण् *move*, यम् *cease*, श्रम् *quiet*, क्षि *decay*, ज्वल् *shine*, णम् *bow*, वन् *beg*, वम् *vomit*, स्ना *bathe*, क्रम् स्रम् *move*, have both forms; as, घट्——म, ङ, *seek*, घटयति अजीघटत्, रम *play*, रमयति; स्वन्——मि *sound*, स्वनयति or स्वानयति; स्नापयति or स्नपयति; ज्वालयति or ज्वलयति.

क्रम् *go* and चम् *sip* are exceptions; as क्रामयति.

With a preposition the last eight have only one form, as प्रज्वालयति; स्खद् *tear*, has both forms; as, परिस्खदयति परिस्खादयति.

Verbs ending with a diphthong are inflected like those ending with आ; as, गै *sing*, गापयति.

वे *sew*, ये *cover*, ह्वे *dare*, छो *cut*, शो *whet*, and धो *destroy*, take य instead of प, as वाययति, &c.

Roots with the characteristic ऋ have the penultimate long in the Indefinite; those with the characteristic ऋ or a penultimate ऋ have two forms; as, याच्——ङ, अ, अययाचत्;

भाज्—भ्रा, *shine*, अबभाजत् or अबिभजत्; वृ *be*, अववर्तत् or अवीवृतत्.

स्वर् *speed*, दृ *tear*, प्रथ् *be famous*, स्वद् *pound*, सृ *spread out*, स्वञ् *tie, oppose*, सृ *remember*, take अ instead of र in the reduplication; as, अनस्वरत्, अदद्रत्, &c. चेष्ट् *seek*, and वेष्ट् *surround*, have both forms; as, अचिचेष्टत् or अचचेष्टत्.

अर्द् *pain*, क्षल् *throw*, ऊन् *decrease*, and ध्वन् *sound*, have two forms in the Indefinite; as, आर्दिदत् or आर्दीत्; क्षिपत् or क्षेपीत्; औनिनत् or औनयीत्; अदिध्वनत् or अध्वनयीत्. घ्रा, *smell*, makes अजिघ्रपत् or अजिघ्रपत्.

The following verbs are irregular in the Causal:—

अन् *dishonor*, काम्—इ *desire*, गुप्—ऊ *hide*, भ्रूण् *burn*, पण् *deal, praise*, and पन् *praise*, are like causals in their inflections, but not in their meaning. Present अनयति; Indefinite अनयीत्. कामयते; Perfect कामयामास and चकमे; Future कामयिता and कमिता, &c. गोपायति, गोपयामास or जुगोप, गोपयिता or गोप्ता, &c. So the next three. पण्, meaning *praise*, makes also, Present पणते, Perfect पेणे.

री *kill*, ली *go*, and ह्री *shame*, admit *goon*, and add प; as, रेपयति, &c.

चि,	*collect*,	makes	चाययति, चययति, चाययति, चययति
जि,	*conquer*,	—	जापयति.
जॄ,	*grow old*,	—	जरयति.
क्नूय्,	*stink*,	—	क्नोपयति.

स्रंस्,	*shake,*	makes	स्रंसयति.
दूष्,	*deprave,*	—	दूषयति and दूषयति.
धून्,	*quake,*	—	धावयति and धूनयति.
पा,	*preserve,*	—	पालयति.
प्री,	*live,*	—	प्राययति and प्रीणयति.
भी,	*fear,*	—	भाययति, भापयते, and भीषयते.
रञ्ज्,	*colour,*	—	रञ्जयति; *hunt deer,* रजयति.
रुह्,	*grow, ascend,*		रोहयति and रोपयति.
ली,	*melt,*		लाययति, लापयति; *melt butter,* लीनयति, लालयति.
वी,	*conceive,*		वाययति, वापयति.
स्फाय्,	*enlarge,*		स्फावयति.
स्फार्,	*expand,*		स्फोरयति and स्फारयति.
स्मि,	*remember,*		स्मापयति; *surprise,* विस्मापयते.
श्रद्,	*go,*		श्राद्यति; *full,* श्रानयति.

Whatever addition is made to the root for the Present, is retained throughout; as, क्री, क्रापयति, क्रापयामास, क्रापयिता, अचिक्रपत. चि, चापयति, चाययति; चापयामास, चाययामास; चापयिता, चाययिता; अचीचपत्, अचीचयत्.

ईर्ष्य् *envy,* makes ईर्ष्यति; Indefinite ऐर्ष्यियत्. पा *drink,* पाययति, अपीपपत्; स्था *stand,* स्थापयति, अतिष्ठिपत्; स्वप् *sleep,* स्वापयति, असूषुपत्.

There are three forms in the Indefinite when the verb is used in a reflective sense; as, अयाचिष्ट, अयाचयिष्ट, and अययाचत.

ज्ञा *know*, छद् *cover*, दम् *tame*, दम् *throw up*, पूर् *fill*, शम् *appease*, स्वञ् *tie*, *obstruct*, take or omit इ in the Declinable participles of the Indefinite; as, ज्ञपित ज्ञप्त, छादित छन्न, दमित दान्त, दासित दस्त, पूरित पूर्त्त, शमित शान्त, स्वाशित स्वष्ट.

SECTION V.

OF THE OPTATIVE VERBS.

The Optative verb is used to express the desire or wish of the agent; as, विवाचिषति, *he desires to ask.*

Optatives are derived from any other verbs, by reduplicating the first syllable with इ, inserting इ by the rules of the Future, and adding स्. When thus formed they are regularly inflected like verbs of the 1st Conjugation; and are Common, Active, or Deponent, according to the root from which they are derived; as, याच्—अ, विवाचिषति and विवाचिषते.

SYNOPSIS OF THE OPTATIVE VERB.

I. *ACTIVE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Present,.	यियाचिषति	यियाचिषतु	यियाचिषेत्	—	—	—	यियाचिषत्
Imperf...	अयियाचिषत्	—	—	—	—	—	—
Perfect, .	यियाचिषामास	—	—	—	—	—	यियाचिषामासिवस्
1st Fut...	यियाचिविता	—	—	यियाचिष्यात्	—	यियाचिवितुं	—
2d Fut...	यियाचिषिष्यति	—	—	—	अयियाचिषिष्यत्	—	यियाचिषिष्यत्
Indef. ..	अयियाचिषोत्	—	—	—	—	—	यियाचिषितवत्

SYNOPSIS OF THE OPTATIVE VERB.

II.—*MIDDLE.*

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	वियाचिषते	वियाचिषतां	वियाचिषेत	—	—	—	वियाचिषमाण
Imp.	अवियाचिषत	—	—	—	—	—	—
Perfect,	वियाचिषामास	—	—	—	—	—	वियाचिषामासिवस्
1st Fut.	वियाचिषिता	—	—	वियाचिषिषीष्ट	—	वियाचिषितुं	—
2d Fut.	वियाचिषिष्यते	—	—	—	अवियाचिषिष्यत	—	वियाचिषिष्यमाण
Indef.	अवियाचिषिष्ट	—	—	—	—	—	वियाचिषितवत्

III. PASSIVE. वियाचिष्यते, &c.

So the others; as, दिदिक्षति, बिभीर्षति, प्रिप्रक्षति, सुसविषति, तुतुत्सति, ददन्सति, तितनिषति, चिक्रीषति, चुचुरिषति.

Verbs having a final or penultimate उ or ऊ take उ in the reduplication; all others take इ.

is used for the reduplication of उ and ऊ in the Causal Optative, when इ is inserted, if they are preceded by a letter of the प class, or by ज, य, र, ल, व; भू—ङ, द्रु, प्रु, ह्रु, स्रु *move*, श्रु *hear*, and स्रु *ooze*, have both forms; as, पू *purify*, Causal पावयति, Optat. पिपावयिषति; and so चुचावयिषति or चिचावयिषति, &c.

Roots beginning with a vowel take the reduplication in the Middle, insert इ, and admit the substitution of त for ष; as, अश् *pervade*, अशिशिषते; अञ्ज् *anoint*, अञ्जिजिषति; उञ्छ् *glean*, उञ्छिछिषति or उञ्छिच्छिषति.

When the affixed स becomes ष, स is not changed to ष after the reduplication, except in the Causal Optative; as, सिच् *sprinkle*, सिसिक्षति, सिषेचयिषति.

ष्टु *praise*, is an exception in the Optative, and चह् *taste*, ष्विद् *perspire*, and षह् *endure*, are exceptions in the Causal Optative; as, सुष्टुषति, सिस्वादयिषति.

Verbs ending with a vowel, when they do not insert इ, require the vowel to be made long, if it is not so; as, दा, *give*, दिदासति; ङु *sacrifice*, जुहूषति; कृ *do*, चिकीर्षति; मृ *die*, मुमूर्षते.

When इ is not inserted, *goon* is not admitted; when it is, *goon* is required.

Roots with an initial consonant and a penultimate इ or उ take or omit *goon*, when इ is inserted; those with इ followed by व् always take it; मृष् *kill*, and रुद् *cry*, omit it. As, लिख् *write*, लिलिखिषति or लिलेखिषति. मुद् *rejoice*, मुमुदिषति or मुमोदिषति.

इ must always be inserted according to the rules of the Future; as, याच्, यियाचिषति; दिव्—औ, दिदिविषति; क्री, चिक्रीषति; षिध्—ञ्, सिसिधिषति, सिसेधिषति, and सिधित्सति.

Roots with a final ऋ do not admit the insertion of इ; those with a final ऋ or ऋ after a compound consonant have both forms; so also those that end with इव्, or that have two forms in the 2d Future. As, भू—ञ्, *obtain*, बुभूषति; तॄ *pass over*, तितरिषति or तितरीषति and तितीर्षति; धृ *be crooked*, दिधरिषति and दुधूर्षति; दिव् *play*, दिदेविषति and दुद्यूषति; नृत् *dance*, निनर्तिषति and निनृत्सति; वृत् *be*, Active विवृत्सति, Middle विवर्तिषते.

दृ *respect*, धृ *hold*, पॄ *purify*, and स्मि *smile*, take इ; as, दिदरिषति, पिपरिषति, सिस्मयिषते. अञ्च्—क्त *anoint*, अश्—क्त *pervade*, कॄ *throw*, गॄ *vomit*, तॄ *heat*, गॄ *praise*,

रू *make a noise*, and धू *aim*, take इ, but have not two forms; as, चिकरिषति, दुद्रविषति, &c. यु *mix*, भृ *nourish*, (1st conj.) वृ *skreen* or *serve*, and धि *serve*, have two forms; as, युयूषति and योयविषति, बुभूर्षति and बिभरिषति, धिधीषति and धिध्यविषति. संज्ञ *cleanse*, सञ्चिस्नीर्षति.

किल् *cure, doubt*, गुप् *despise*, तिज् *forbear*, मह् *reproach*, मान् *judge*, क्षान् *cut*, क्षाम् *sharpen*, with the meanings affixed, are always inflected like Optatives: they do not insert इ. As, चिकित्सति, जुगुप्सते, तितिक्षते, मीमांसते, &c. दा *give*, धा *hold*, मा *measure*, मि *throw*, मी [illegible]द् *go*, रभ् *sound*, राध् meaning *injure*, लभ् *gain*, [illegible]क् *be able*, omit the reduplication and the insertion of इ, and change their vowels to इ. As, दित्सति, मित्सति, पित्सते, रित्सते, रित्सति, लित्सते, शिक्षति.

आप् *possess*, makes ईप्सति; ऋध् *increase*, ईर्त्सति and ऋर्दिधिषति; चि *collect*, चिचीषति, चिकीषति; जि *conquer*, जिगीषति; स्तृ *cause to strike*, स्तीर्षति and तिस्तृषयिषति; नह् *extend*, निनद्धयति, निनंत्सति, निनांसति; ष्णह् *boast*, सीष्णति, सिष्णति, or सिषाहयिषति.

द्युत् *shine*, दिद्योतिषति; प्रच्छ् *ask*, पिपृच्छिषति; मुच् *release*, मुमुक्षते and मोक्षते; यच्छ् *give*, सिसनिषति and सिषासति; स्वप् *sleep*, सुषुप्सति, Causal सुषापयिषति. ह्वे *call*, Causal जुहावयिषति.

They are all regular after the Present; as, ईप्सति, ईप्सामास, ईप्सिता, ऐप्सीत् &c.

SECTION VI.

OF

THE FREQUENTATIVE VERBS.

The Frequentative verbs are used to express the repetition or intenseness of any action; as, यायाचते, *he asks again and again.*

They may be formed from any other verbs which do not begin with a vowel, or which have not both a penultimate and final vowel. When derived from verbs of motion, they express only the obliquity of the act.

Frequentatives are of two kinds, Active and Deponent; the latter are most commonly used.

They are formed by reduplicating the first syllable of the root by *goon* or *vriddhy;* affixing य with the inflections, as in the 1st conjugation, for the Deponent; or simply affixing the inflections, as in the 2nd or 3rd conjugation, for the Active; as, याच्, Dep. यायाचते; Active, यायाक्ति.

SYNOPSIS OF THE FREQUENTATIVE VERB.

DEPONENT.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	यायाच्यते	यायाच्यतां	यायाच्येत	—	—	—	यायाच्यमान
Imp.	अयायाच्यत	—	—	—	—	—	—
Perfect,	यायाचामास	—	—	—	—	—	यायाचामासिवस
1st Fut.	यायाचिता	—	—	यायाचिषीष्ट	—	यायाचितुं	—
2d Fut.	यायाचिष्यते	—	—	—	अयायाचिष्यत	—	यायाचिष्यमाण
Indef.	अयायाचिष्ट	—	—	—	—	—	यायाचितवत्

PASSIVE. यायाच्यते, *&c.*

So देदिव्यते, वेवीयते, प्रेष्ठ्यते, सोषूयते, तोतुद्यते, दोरुध्यते, तंतन्यते, चेक्रीयते, मोमूर्ध्यते.

SYNOPSIS OF THE FREQUENTATIVE VERB.

ACTIVE.

	Indicative.	Imperative.	Potential.	Precative.	Subjunctive.	Infinitive.	Participles.
Pres.	यायाति	यायातु	यायाच्यात्	—	—	—	यायाचत्
Imp.	अयायाक्	—	—	—	—	—	—
Perfect.	यायाचामास	—	—	—	—	—	यायाचामासिवस्
1st Fut.	यायाचिता	—	—	यायाच्यात्	—	यायाचितु	—
2d Fut.	यायाचिष्यति	—	—	—	अयायाचिष्यत्	—	यायाचिष्यत्
Indef.	अयायाचीत्	—	—	—	—	—	यायाचितवत्, &c.

So देवेष्टि, बर्भर्धि, एजेति, सेषेति, वेवेति, रेरेति, तंतन्ति, चेक्रेति, चेचेत्ति.

They admit of two forms in the singular of the Present, the 3rd and 2nd sing. of the Imperfect, and the 3rd sing. of the Imperative. As, यायाक्ति or यायाचीति, यायाक्तः, यायाक्षि; Imperfect, अयायाक् or अयायाचीत्; Imperative, यायाक्तु or यायाचीत्, &c. So देदेष्टि or देदेवीति, &c.

Roots with a penultimate अ and final ण—न, insert न् in the reduplication; those with a final य, ल, व have both forms; as, तन्, तंतन्यते; द्रु *move*, Dep. दन्द्र्यते or दादर्यते, Act. दन्द्रति दादरति, and दन्द्रयीति दादरयीति, &c.

जप् *mutter*, जभ् *cohabit*, दस् *bite*, दह् *burn*, दाभ् *bind*, भञ्ज् *break*, and शप् *curse*, take न. कस्, पत्, पद् *move*, ध्वस्, भ्रस्, स्वन्, *fall*, वञ्च् *deceive*, and स्कन्द् *leap*, take नो. As, दन्दश्यते; दन्दष्टि or दन्दंष्टि. दनीध्वस्यते; दनीध्वंसि, &c.

A penultimate अ or आ requires *vriddhy* in the reduplication; any other vowel requires *goon;* as, यायाच्यते, देदिव्यते.

Verbs with a penultimate or final ऋ change it to रो in the Deponent, but have three forms in the reduplication of the Active; as, भृ, बेभ्रीयते; बर्भर्त्ति, बरिभर्त्ति, or बरीभर्त्ति. Then बर्भर्त्ति or बर्भरीति; बरिभर्त्ति or बरिभरीति, &c. So नृत् *dance*, नरीनृत्यते, नर्नर्त्ति, नरिनर्त्ति, नरीनर्त्ति.

When स is preceded by a double consonant, it becomes अस् instead of ईर्; as, सृ, *remember*, सास्मर्य्यते, सस्मर्त्ति, सास्मर्त्ति. संस्कृ *cleanse*, makes संस्कारयते.

Verbs with a final आ or diphthong change it to ई in the Deponent, and to आ or ए in the Active; as, दा *give*, देदीयते; दादाति or दादेति, दादीत, दादति, &c. So गै *sing*, जेगीयत; जागर्त्ति or जागेर्त्ति, &c.

The penultimate or final vowel requires *goon* only in the Present Active; as, भिद् *cut*, बेभिद्यते, बेभेत्ति or बेभिदीति; Perfect, बेभिदामास; Future, बेभिदिता; Indef. अबेभिदीत्. So षु, सोषूयते; सोषोति or सोषवीति, सोषुवामास, सोषुविता, असोषुवीत, &c.

Contrary to rule अद् *move*, अद् *eat*, मूत्र *urine*, सूच *make known*, सूत्र *dispose in order*, are used as Frequentatives; and रुच् *approve*, and शुभ् *shine*, are not. As, अदाट्यते, अदाट्टि; असाश्यते; असाश्टि; मेमूत्र्यते, मोमूत्रति, मोमूत्रीति, &c.

गृ *vomit*, चर् *move, act*, जप् *mutter*, जभ् *cohabit*, दन्श् *bite*, दह् *burn*, लुप् *obliterate*, when used as Frequentatives, express the disgrace of the act.

The following words are irregular in the formation of the Present, &c.

क्षु *sound*, चोक्ष्यते or चोक्ष्यते; चोक्षोति, &c.
खन् *dig*, चंखन्यते चाखन्यते; चंखत्ति.

गॄ *swallow*, जेगिर्यते; जागर्ति जागरीति.
घ्रा *smell*, जेघ्रीयते; जेघ्रेति, जेघ्रवीति. So घ्रा *kindle*.
चर् *act*, चंचूर्यते; चंचूर्ति चंचूरीति.
चाय् *worship*, चेकीयते; चेकेति चेकयीति.
दिव् *play*, देदिव्यते; देदेवि. देदेवीति, देदिवीति.
फल् *produce*, पंफल्यते; पंफल्ति पंफलीति.
वे *skreen*, वेवीयते; वेवेति, वेवयीति, वाव्यति, वाव्येति.
स्वप् *sleep*, सेषुप्यते; सेषोपि. सेषुपीति, सास्वपि, सास्वपीति.
स्वन् *sound*, सस्वन्यते; सेसेन्ति, सेस्वनीति, सास्वनि, सास्वनीति.
हा *abandon*, जेहीयते; जाहाति, जाहेति, जहाति, जहेति.

SECTION VII.

OF THE NOMINAL VERB.

Nominal verbs are used to express the becoming, doing, declaring, imitating, or longing for, what is meant by the simple word. They are commonly derived from Nouns or Adjectives in their most simple state.

1. Those of *becoming* what is meant by the simple word, are of two kinds: the one Active, and the other Deponent. A final म् or स् of the word is dropped. काय् is added for the Deponent, and the vowel, or final न्,

of the word is dropped. When formed, they are like verbs of the 1st conjugation. As, भृश् *intense*, भृशति or भृशायते, *he becomes intense*; शुचि *pure*, शुचिति or शुचायते; दृढत् *great*, दृढति or दृढायते; चेतस् *sensation*, चेतति or चेतायते.

कारुण्य *pity*, कृपा *compassion*, धर्म्य *virtue*, निद्रा *sleep*, नील *blue*, पटपटा *sound of jumping*, फेण *froth*, वर्म्मन् *mail*, भद्र *good*, मेध्र *bad*, लोहित *red*, and हरित *green*, have three forms; as, कारुण्यति, कारुण्यति, or कारुण्यते; लोहितति, लोहितयति, लोहितायते, &c.

2. Those of *doing* are of three kinds: 1st, those formed by inserting अ, like verbs of the 10th conjugation; 2ndly, those formed like Actives by affixing य, and changing the final अ or आ of the word to ई; and 3rdly, those formed by adding आय, like Deponents of the 1st conjugation. As, कल *a quarrel*, कलयति *he quarrels*, or *makes a quarrel*; वस्त्र *cloth*, वस्त्रयति; नमस् *salutation*, नमस्यति; कण्डू *a scratching*, कण्डूयति; शब्द *sound*, शब्दायते; कष्ट *trouble*, कष्टायते.

When अ is inserted, the final vowel or न् of the word is dropped; but words which have only one vowel, and अर्थ *meaning*, वेद

the Vaidă, and सत्य *true*, add आय. As, सेना *an army*, अभिसेनयति *he meets an army*; इभ *an elephant*, अतिइभयति *he passes over by an elephant*; स्व *own*, स्वापयति *he does his own work*; अर्थापयति *he explains*.

सुख *happiness*, makes सुखीयति *he makes happy*, सुखायते *he enjoys happiness*. So दुःख *trouble*.

नस *sin*, makes नसयति *he destroys sin*; रूप *form*, [illegible] *he sees a form*; हस्त *hand*, हस्तयति *he raises his*

The Adjectives that are irregular in their comparisons are also irregular when इ is inserted; as, अन्तिक *near*, नेदयति; क्षय *lean*, क्षेपयति, &c.

अयु *life*, द्रप्स् *end*, कण्डू *an itching*, वल्गु *captivating*, and मन्यु *sin*, have two forms when य is affixed; चित्र *surprise*, मही *worship*, and ह्रीकी *shame*, have only the Deponental form; as, अमूयति or अमूयते; चित्रीयते &c.

उष्मन् *heat*, धूम *smoke*, फेण *froth*, and वाष्प *steam*, are used with आय to express the ascent of what they mean; as, उष्मायते, *the heat rises up*.

3. Those of *declaring* are formed by inserting इ in the same manner as the first of the above; as, ईश्व *God*, ईश्वयति *he declares one godly*; ऊढ *married*, ऊढयति *he calls one*

married; प्रश्न *a question,* प्रश्नयति *he propounds a question.* Some of these are like Causals; as, कारयति *he asserts him to be the doer;* बन्धयति *he declares him to be bound, &c.*

अश्वतर *a mule,* makes अश्वयति; आडम्बर *a hypocrite,* आडम्बरयति; गाडोडित *foolish,* गाडोडयति; श्वेताश्व *a white horse,* श्वेतयति *he declares the horse white.*

4. Those of *imitating* have two forms like those of becoming; as, खञ्ज *lame,* खञ्जति or खञ्जायते *he imitates the lame;* मूक *dumb,* मूकति or मूकायते *he imitates the dumb;* सुजन *a good man,* सुजनति or सुजनायते *he attempts to act like a good man.*

When the idea is that of *personating,* य् is affixed to the word; as, दास *a servant,* दासीयति *he personates a servant;* प्रभु *a master,* प्रभूयति *he personates a master;* प्रासाद *a palace,* प्रासादीयति कुट्यां *in his hut he represents himself as in a palace.*

Imitative words, अप्सरस् *a nymph,* and ओजस् *strength,* drop the final स; all others have two forms: as, अप्सरति or अप्सरायते; पयस् *milk,* पयति or पयस्यति, पयायते पयस्यते. क्लीव *neuter,* मक्ष *clever,* and हेड *a wager,* are used only in the Deponental form; as, क्लीवते or क्लीवायते.

5. Those of *longing for*, are formed by affixing य्. A final अ or आ is changed to ई, ऋ to री, ओ to अव्, and औ to आव्, when य् is affixed; and न्, and य preceded by a consonant, are dropped. As, पुत्र *a son*, पुत्रीयति *he desires a son*; मातृ *a mother*, मात्रीयति *he longs for his mother*; गो *a cow*, गव्यति; नौ *a boat*, नाव्यति; राजन् *a king*, राजीयति; गार्ग्य *a descendant of Gŭrgă*, गार्गीयति.

काम्य *desire*, may be affixed instead of य्; as, पुत्रकाम्यति.

Words ending with म्, and Indeclinable words, take only काम्य; as, किम् *what?* किंकाम्यति *what does he want?* स्वर् *heaven*, स्वःकाम्यति *he wants heaven.*

To express *intenseness of desire* स् is added to the word previous to affixing य; as, अश्व *a horse*, अश्वस्यति *he desires a horse exceedingly*; क्षीर *milk*, क्षीरस्यति. दधि, *curds*, makes दधिस्यति and दध्यस्यति.

अशन *an eating*, makes अशनायति *he longs to eat*; उदक *water*, उदन्यति *he longs to drink*; धन *wealth*, धनायति *he longs to possess wealth*; or regular, अशनीयति *he desires food*, &c.

All words formed by य may repeat it in the Optative; those beginning with a vowel may repeat any

letter but the first; most may repeat any or every letter in the word; as, कण्डूयति, Opt. कण्डूयिविषति; अश्वीयति, अश्वीयिविषति or अश्वश्वीयिषति; पुत्रीयति, पुत्रपुत्रीयिषति, पुत्रीपुत्रीयिषति, पुत्रीयिविषति, or पुत्रपुत्रीयिविषति.

Verbs formed by the insertion of इ are inflected like those of the 10th conjugation; all others like those of the 1st. As, कलयति, कलयामास, कलयिता, अचकलत्; मण्डति, मण्डामास, मण्डिता, अमण्डीत्.

Those of the 10th conjugation have two forms in the Indefinite; as, क्षति *a deed*, क्षतयति, अचीक्षतत् or अचक्षतत्; कलि *a quarrel*, and हलि *a plough*, have only the latter form.

Those ending with a consonant that affix य have two forms in the Future; as, समिध् *sacrificial wood*, समिध्यति. Future समिधिता or समिधिता.

SECTION VIII.

OF THE ANOMALOUS VERBS.

Some verbs, with certain prepositions or meanings, are irregular in their voices. These

are to be considered as partially and occasionally Anomalous.

हृ with अनु or परा; क्षिप् *throw*, with अति, अभि, मृष् *forbear*, with परि; रम् *enjoy*, with आ, परि, and वह् *carry*, with प्र, are used only in the Active; as, अनुकरोति *he imitates*, अतिक्षिपति *he throws beyond*, परिमृष्यति *he entirely forgives*, आरमति *he recovers*, विरमति *he stops*, प्रवहति *it flows on.*

रम् with उप is used in both voices; as, उपरमति or उपरमते *he marries.*

So अस् *throw*, and ऊह् *examine*, with any preposition, and क्रम् *step*, without one; as, निरस्यति or निरस्यते *he throws out*, समूहति or ते *he collects*, आक्रामति or क्रमते.

The following are used only in the Middle:—

कृ *do*, with अधि, अप, उप, and प्र; with वि when Intransitive, or with an Objective case meaning *sound*. As, अधिकुरुते *he overcomes*, अपकुरुते *he accuses*, वायुर्विकुरुते *the wind blows*, स्वान् विकुरुते *he varies the notes of the tune.*

कृष् *throw*, with अप, when it has a quadruped or bird for its Nom.; as, श्वापस्किरते *the dog scratches.*

क्रम् *step*, meaning *devoted to*, or *enlarge*, with आ meaning *the rising of the heavenly bodies*, with उप and प्र meaning *begin*, and with वि meaning *step*; as, धर्मोपक्रमते

क्रमते or धर्म्ममाक्रमते *he is intent on virtue*, सूर्य्य आक्रमते *the sun rises*, उपक्रमते *he begins*, विक्रमते *he steps*.

क्री *buy*, with अव, परि, or वि; as, अवक्रीणीते *he buys from*, विक्रीणीते *he sells*.

क्रीड् *play*, with अनु, अव, आ, परि, and सं when it does not mean *creak*; as, अनुक्रीडते *he plays*.

क्षु *sharpen*, with सं; as संक्षुते *he sharpens*.

गृ *swallow*, with अव or with सं meaning *promise*; as, अवगिरते *he swallows hardly*, संगिरते *he promises*.

चर् *move*, with उप and an Obj. case, or with सं and an Inst.; as, धर्ममुपचरते *he transgresses*, अश्वेन संचरते *he rides*.

जि *conquer*, with परा or वि; as, पराजयते *he defeats*.

ज्ञा *know*, with अप, प्रति, or सं, and when Intransitive; as, अपजानीते *he denies*, प्रतिजानीते *he promises*.

स्तु *praise*, with आ; as, आस्तुते *he sounds out*. So also प्रच्छ् *ask*, आप्रच्छते *he asks*.

तप् *burn*, with अनु, उप, and वि when Intransitive or Reflective; as, अनुतपते *he repents*, पाणिमुपतपते *he warms his own hand*.

दा—दि, *give*, with आ when it does not mean *yawn*: and दा with सं when it takes the 3rd. instead of the 4th case; as, आदत्ते *he receives*, दारां संयच्छते *he gives to the girl*.

नाथ् meaning *bless*; as, नाथते *he blesses*. So शप् meaning *swear by* or *to*; as, शपते *he swears*.

take, meaning *be wise, worship*, with उत् or उप, and with वि when it means *pay, give*, or the object relates to some quality in the agent; as, नयते *he is skilful*, or *he worships*; उपनयते *he invests*; विनयते *he pays*, or क्रोधं विनयते *he suppresses his own anger*.

भुज् *save*, meaning *eat, enjoy*; as, भुंक्ते *he eats*.

यम् *cease*, with उप; as, उपयमते *he marries* or *receives*.

युज् *unite*, with उत्, or a preposition ending with a vowel, when the object is not a sacrificial vessel; as, उद्युङ्क्ते *he prepares*, प्रयुंक्ते *he orders*.

वद् *speak*, meaning *be skilful, inform*, with अनु when Intransitive, with वि, with वि and प्र meaning *disagree*, and with सं and प्र meaning *articulate in concert*; as, वदते *he is skilful*, उपवदते *he informs* or *instructs*, अनुवदते *he speaks after*, विवदते *he disputes*, विप्रवदते *he differs in opinion*, संप्रवदन्ते *they pronounce together*.

विश् *enter*, with नि; as, निविशते *he enters*.

श्रु *hear*, with सं when Intransitive; as, संशृणुते *he hears*. So अक् *go*, प्रच्छ् *ask*, and स्वृ *sound*.

स्था *stand*, meaning *assert, stand to*, with अव, प्र, वि, सं, with उत् meaning *intent upon*, and with उप meaning *stand by, worship*. स्था with उप, meaning *stand by for the sake of gain*, may be used in both voices; as, आतिष्ठते *he*

asserts, त्वयि तिष्ठते *it stands with you,* अवतिष्ठते *he departs,* संतिष्ठते *he is well,* मुक्त्यायतिष्ठते *he is intent on liberation,* साधूनुपतिष्ठते *he stands by* or *associates with the good.*

ह्वे *call,* with आ meaning *challenge,* and with उप, नि, वि, सं; as, आह्वयते *he dares* or *challenges,* निह्वयते *he calls.*

Verbs meaning *act like others* are used in the Middle; those meaning *move, injure, speak, laugh,* are exceptions; as, यतिभवते अर्कमिन्दुः, *the moon acts like the sun,* i. e. *rises and sets;* यतिचरन्ते *they steal alike;* यतिवर्षन्ति *they go alike;* यतिहसन्ति *they laugh alike.*

In the Causal, verbs meaning *eat, tremble,* and द्रु, प्रु *go,* श्रु *hear,* हृ *understand,* and युध् *fight,* are used only in the Active; as, भोजयति *he causes to eat, he feeds;* कम्पयति *he makes to tremble;* द्रावयति *he causes to run.*

Intransitive verbs with an inanimate agent; those used in a reflective sense, except स्मृ *remember,* गृध् and वञ्च् meaning *deceive,* and ला meaning *worship,* or with जि meaning *overcome,* are used only in the Middle; as, सूर्यः शालिं शोषयते *the sun causes the corn to dry;* भक्तान् दर्शयते *he shews himself to the believers;* बालं गर्धयते or वञ्चयते *he deceives the child;* जटाभिर्लीपयते *he worships with clotted hair;* जिष्णुपयते *he overcomes.*

In the Optative ज्ञा *know,* when not preceded by अनु; श्रु *hear,* not preceded by आ or प्रति; and स्मृ *remember,* are used only in the Middle; as, जिज्ञासते *he wants to know.* So शुश्रूषते and सुस्मूर्षते.

The following verbs, which are irregular in more than one of their principal tenses, may be considered as entirely Anomalous. They are alphabetically arranged. The characteristics distinguish their conjugations.

अज्, *move, throw.* Present अजति, &c. Perfect विवाय, विय्यतुः, विय्युः; 2. विवयिथ विवेथ आजिथ, विय्यथुः, विय्य; 1. विवाय विवय, विय्यिव आजिव, विय्यिम आजिम. Fut. अजिता वेता. Indef. आजीत् अवैषीत्. Precative वीयात्. Part. Perf. विवीवस्. Fut. अजितव्य, वेतव्य, वयनीय, आज्य, वेय. Indef. अजिष्या, वीष्य, प्रवीय. Passive वीयते. Part. Ind. अजित्वा वीत्व.

अद्—अत्ति, स, *eat.* Pres. अत्ति, अत्तः, अदन्ति. Imperfect आदत्, आत्तां, आदन्, &c. Perf. आद् and जघास, आदतुः जक्षतुः, आदुः जक्षुः, &c. Fut. अत्ता. Indef. अघसत्, अघसतां, अघसन्. Part. Perf. Act. आदिवस् जक्षिवस्. Pass. आदान जक्षान. Indef. जग्ध अत्त, जग्धवत्, जग्धा प्रजग्ध. Optative verb जिघत्सति, &c.

अस्—ति, *be,* is thus inflected:—

ACTIVE.

	PRESENT.			IMPERFECT.		
	Sing	Dual.	Plural.	Sing.	Dual	Plural.
3.	अस्ति	स्तः	सन्ति	3. आसीत्	आस्तां	आसन्
2.	असि	स्थः	स्थ	2. आसीः	आस्तं	आस्त
1.	अस्मि	स्वः	स्मः	1. आसं	आस्व	आस्म

IMPERATIVE.

	Sing.	Dual.	Plural.
3.	अस्तु	स्तां	सन्तु
2.	एधि	स्तं	स्त
1.	असानि	असाव	असाम

So प्रादुरस्ति and व्यस्ति.

POTENTIAL

	Sing.	Dual	Plural
3.	स्यात्	स्यातां	स्युः
2.	स्याः	स्यातं	स्य
1.	स्यां	स्याव	

MIDDLE.

PRESENT.

	Sing	Dual.	Plural
3.	ते	साते	सते
2.	से	साथे	ध्वे
1.	हे	स्वहे	स्महे

IMPERFECT.

	Sing.	Dual	Plural
3.	अस्त	असातां	असत
2.	अथाः	असाथां	अध्वं
1.	अस्ि	अस्वहि	अस्महि

IMPERATIVE

3.	तां	सातां	सत
2.	स्व	साथां	ध्वं
1.	ै	सावहै	सामहै

POTENTIAL

3.	सीत	सीयातां	सीरन्
2.	सीथाः	सीयाथां	सीध्वं
1.	सीय	सीवहि	सीमहि

So यतिसे.

Perfect, Act. आस, आसतुः, आसुः. Middle आसे, आसाते, आसिरे. Act. Part. Pres. सत्. Perfect आसिवस्, आसान.

भू, *be*, supplies the deficiencies of the preceding verb, and makes Present भवति, &c. Perfect बभूव, बभूवतुः, बभूवुः, &c. Fut. भविता. Indef अभूत्, अभूतां, अभूवन्.

इ—स्, *move*. Present एति, इतः, यन्ति, &c. Imp ऐत्, ऐतां, आयन्, &c. Imperative एतु, इतां, यन्तु, &c. Potential इयात्. Perfect इयाय, ईयतुः, ईयुः, 2 इयेथ and इयेथ, &c. Fut. एषा. Indef. अगात्, अगातां, अगुः, &c.

इ—च, ङ, *go*, with अधि *read*. Present अधीते, अधीयाते, अधीयते, &c. Imperfect अध्यैत, अध्यैयाताम्, अध्यैयत, &c. Imperative अधीष्व. Potential अधीयीत. Perfect अधिजगे, अधिजगाते, अधिजगिरे. Future अध्येता. Indefinite अध्यगीष्ट and अध्येष्ट. Subjunctive अध्यजगीषत and अध्येषत. Part. Pres. अधीयान; Perf. अधिजगान; 2d Fut. अध्येष्यमाण. Passive अधीयते, &c. Part. Pres. अधीयमान; Fut. अध्येष्यमाण, अध्यायिष्यमाण; Indef. अधीत. Causal verb अध्यापयति. Indef. अध्यापिषत् or अध्यजीगपत्. Optative verb अधिजिघांसेत् Causal Opt. अध्यापिषयिषति or अधिजिगापयिषति.

कर्ण्—ल, भ, *cover*. Pres. Active कर्णोति and कर्णोति. Mid. कर्णुते. Perfect Active कर्णुनाव, कर्णुनुवतुः, कर्णुनुवुः; 2. कर्णुनविथ कर्णुनुविथ कर्णुनोथ, &c. Mid. कर्णुनुवे. Fut. कर्णविता कर्णविता. Indef. ऐर्णवीत् ऐर्णुवीत् and और्णावीत्. So the Mid. ऐर्णविष्ट, &c. Part. कर्णुवत्. Opt. verb कर्णुनविषति कर्णुनुविषति and कर्णुनूषति. Frequent. verb, Dep. कर्णोनूयते; Act. कर्णोनोति.

ऋ—क्ति, र, *go*. Pres. इयर्त्ति, इरतः, इरति. Imperfect ऐरत्, ऐरताम्, ऐरन्. Imp. इरतु. Potential इरयात्. Perf. आर, आरतुः, आरुः. Fut. अर्ता. Indef. आर्षीत् and अरात्. Prec. अर्यात्. Pass. अर्यते. Indef. आरि. With सं when Intransitive संयुते. Causal verb अर्पयति. Opt. verb अरिरिषति. Frequentative verb आरार्ष्यते, आरर्त्ति.

कल्प्—ड, क, ल, *explain*. Pres. कल्पते, कल्पेते, कल्पन्ते. Perf. चक्लृपे, चक्लृपाते, चक्लृपिरे. Fut. कल्पिता कल्प्ता. Indef.

अकल्पिष्ट, अकल्पिषाताम्, अकल्पिषत; and अकल्प्त, अकल्प्साताम्, अकल्प्सत. Act. Fut. कल्प्स्य. Indef अक्लृपत्. 2d Fut. कल्प्स्यति. Subj. अकल्प्स्यत्. Part. Pres. कल्पमान; Perf. चक्लृपान; Indef. क्लृप्त कल्पित्वा क्लृप्त्वा आक्लृप्य. Passive क्लृप्यते &c.

गम्—ति, औ, *go*. Present गच्छति, गच्छतः, गच्छन्ति. Perf. 3. जगाम, जग्मतुः, जग्मुः; 2. जगमिथ जगन्थ, जग्मथुः, जग्म; 1. जगाम जग्मव, जग्मिम. 1st Fut. गन्ता. 2nd Future गमिष्यति. Indef. अगमत्. Part. pres. गच्छत्; Perf. Act. जग्मिवस् जगन्वस्, fem. जग्मुषी. Pass. जग्मान; Indef. गत, गतवत्, गत्वा. With सं when Intran. सङ्गच्छते. Indef. समगत, समगंस्त. Prec. संगंसीष्ट, सङ्गसीष्ट. Opt. verb जिगमिषति. Frequent. verb, Dep. जङ्गम्यते; Act. जङ्गन्ति जङ्गमीति.

गुह्—ति, ऊ, *hide*. Pres. गूहति or ते. Perf. Act. जुगूह, जुगुहतुः, जुगुहुः; 2. जुगुहिथ जुगोढ, &c. Mid. जुगुह &c. Fut. गूहिता गोढा. Indef. Act. अगुहीत् अघुक्षत्; Mid. अगुक्षत and अगूढ, अगूहिषाताम् and अगुक्षताम्, अगुहिषत and अघुक्षन्त. Part. Pres. गूहत्. Indef. गूढ, गूहित्वा गूढ्वा. Fut. गुह्य and गोह्य. Opt. verb जुघुक्षति, &c

ग्रह्—ण, ण्, *take*. Pres. गृह्णाति, गृह्णीतः, गृह्णन्ति. Perfect जग्राह, जगृहतुः, जगृहुः, &c. Fut. ग्रहीता. Opt. verb जिघृक्षति. So ज्या—ति *be old*, व्यच्—ति *deceive*, and व्यध्—ध, औ *kill*, in the Pres. and Perf. as, जिनाति; जिज्यौ, जिज्यतुः, जिज्युः. विचति; विव्याच, विविचतुः, विविचुः. विध्यति; विव्याध, विविधतुः, विविधुः, &c.

चक्ष्—ल, ङ, *speak*. Pres. चष्टे, चक्षाते, चक्षते, &c. Perf. चचक्षे, चक्रे चख्यौ. Fut. क्ष्ता and ख्याता. Indef. अक्ष्त and अख्यत. With सं meaning *abandon*, समचक्षिष्ट. Act. Perf. चक्रौ चख्यौ. Fut. as before. Indef. अक्रौसीत् अख्यत्. Prec. क्ष्यात् क्षीयात् ख्यात् ख्येयात्. Passive क्ष्यते ख्यायते

जन्—ल, म, *produce*. Pres. जजनि, जजातः, जज्ञति, &c. Pot. जजन्यात् and जजायात्. Perf. जजान, जज्ञतुः, जज्ञुः. Prec. जन्यात् जायात्. With व्यति. Pres. 3. व्यतिजज्ञते, व्यतिजज्ञाते, व्यतिजज्ञिरे; 2. व्यतिजज्ञिषे, व्यतिजज्ञाथे, व्यतिजज्ञिध्वे; व्यतिजज्ञे, व्यतिजजन्वहि, व्यतिजजन्महि. Pass. जन्यते or जायते. Part. Present जज्ञत्; ज्ञेचिम. Perf. जजन्वस्. Fem. जज्ञुषी. Indef. जनित.

जन्—य, ङ, म, ई, *produce*. Pres. जायते, जायेते, जायन्ते, &c. Perf. जज्ञे, जज्ञाते, जज्ञिरे, &c. Indef. अजनि or अजनिष्ट, अजनिषाताम्, अजनिषत. Parts. Pres. जायमान; Perf. जज्ञान; Fut. जन्य जाय. Indef. जात, जनित्वा. Causal verb, जनयति. Freq. verb. Dep. जञ्जन्यते or जञ्जायते:; Act. जञ्जन्ति.

जागृ—क्ष, लु, *awake*. Pres. जागर्त्ति, &c. Perf. जजागार and जागरामास. Indef. अजागरीत्. Part. जाग्रत्; Perf. जजागर्व्वस् and जजागृवस्; Fut. जागर्य्य. Indef. जागृत. Passive जागर्य्यते. Perf. जजागरे जागरामासे. Part. Pres. जागर्य्यमाण, जागरेचिम; Perf. जज्ञागराण जजागराण. Indef. जागरित.

दरिद्रा—ल, क्ष, *be poor*. Pres. दरिद्रानि, दरिद्रितः, दरिद्रति. Perf. ददरिद्र and दरिद्रामास. Fut. दरिद्रिता. Ind. अदरिद्रीत् अदरिद्रासीत्. Prec. दरिद्रयात्.

Passive दरिद्राने. Opt. verb दिदरिद्रिषति, दिदरिद्रासति.

दी—ङ, य, ओ, *decay*. Pres. दीयते, &c. Perf. दिदीये, दिदीयाते, दिदीयिरे. Fut. दाता. Ind. अदास्त, अदासातां, अदासत. Indef. Part. दीन. Opt. verb दिदासते or दिदीषते.

दृश्—इर, औ, *see*. Active Pres. पश्यति, पश्यतः, पश्यन्ति. Perf. 3. ददर्श, ददृशतुः, ददृशुः; 2. ददर्शिथ, ददृष्ठ, &c. Fut. द्रष्टा. Ind. अद्राक्षीत् and अदर्शत्. Parts. Pres. पश्यत्; Perf. ददृश्वस् and ददृशिवस्; Ind. दृष्ट, दृष्ट्वा. With सं when Intransitive, सम्पश्यते, &c.

ब्रू—ल, म, *speak*. Pres. 3. ब्रवीति and आह, ब्रूतः आहतुः, ब्रुवन्ति, आहुः; 2. ब्रवीषि आत्थ, ब्रूथः आहथुः, ब्रूथ; 1. ब्रवीमि, ब्रूवः, ब्रूमः. Imperf. अब्रवीत्, अब्रूतां, अब्रुवन्. Imper. ब्रवीतु, ब्रूतां, ब्रुवन्तु. Pot. ब्रूयात्. Middle ब्रूते, ब्रुवाते, ब्रुवते, &c. Parts. Pres. ब्रुवत्; Midd. ब्रुवाण. The other parts are supplied from वच्—ल, औ, *speak*, which makes Pres. वक्ति. Perf. उवाच. Fut. वक्ता. Ind. अवोचत्. Prec. उच्यात्. It is deficient in the 3rd pl. of the Pres. and Imper. Part. Pres. वचत्; Fut. वक्ष्य, वाक्य; Ind. उक्त, उक्ति प्रोच्य. Pass. उच्यते. Perf. ऊचे. Fut. वक्ता.

भ्रस्ज्—श, औ, म, *fry*. Pres. Act. भृज्जति; Mid. भृज्जते; Perf. Act. बभर्ज्ज and बभ्रज्ज. Mid. बभर्ज्जे, बभ्रज्जे. Fut. भर्ष्टा or भ्रष्टा. Ind. Act. अभाक्षीत्, अभ्राक्षीत्. Mid. अभ्रष्ट. Opt. verb बिभर्ज्जिषति, बिभ्रज्जिषति, बिभर्क्षति, बिभ्रक्षति.

मृ—ङ्, श्, *die*. Pres. म्रियते, and regular as a Deponent; but has also Perf. Act. ममार; 1st Fut. मर्त्ता; 2d Fut. मरिष्यति.

मृज्—ल, उ, *cleanse*. Pres. मार्ष्टि, मृष्टः, मृजन्ति or मार्जन्ति, &c. having two forms when a vowel follows. Perf. ममार्ज, ममृजतुः ममार्जतुः, ममृजुः ममार्जुः; 2. ममार्जिथ ममार्ष्ठ &c. Fut. मार्जिता and मार्ष्टा. Indef. अमार्जीत् and अमार्क्षीत्. Parts. Pres. मृजत् and मार्जत्; Perf. ममृज्वस्; Fut. मृज्य and मार्ग्य; Indef. मृष्ट, मार्जित्वा, मृष्ट्वा; Freq. verb, मरीमृज्यते; ममार्ष्टि, ममार्जीति.

वश्—ल, *desire*. वष्टि, उशः, उशन्ति, &c. changing व to उ where *goon* is not admitted. Imperf. अवट्, औष्टां, औशन्. Perf. उवाश, ऊशतुः. ऊशुः. Fut. वशिता. Indef. अवशीत्, अवाशीत्. Prec. उश्यात्. Parts. Pres. उशत्. Indef. उशित, वशित्वा, प्रोश्य. Passive उश्यते.

विच्छ्—श, *go*. Present विच्छति and विच्छायति. Perf. विविच्छ विच्छायामास. Fut. विच्छिता विच्छायिता. Indef. अविच्छीत्, अविच्छायीत्. Frequent. Dep. वेविच्छ्यते; Act. वेविष्टि, वेविच्छ्, वेविच्छीति.

विद्—ल, *understand*. Present 3. वेत्ति वेद्, वित्तः विदतुः, विदन्ति विदुः; 2. वेत्सि वेत्थ, वित्थः विदथुः, वित्थ, विद; 1. वेद्मि वेद, विद्वः विद्व, विद्मः विद्म. Imperf. 3. अवेत्, अवित्तां, अविदन् and अविदुः; 2. अवेत् and अवेः; Imper. वेत्तु and विदांकरोतु. Perf. विवेद, विदामास. Parts. Pres. विदत्; Perf. विविद्वस्, विद्वस्. Ind. विदित्वा, विदित्वा. With सं when Intransitive संविदते; Opt. verb, विविदिषति.

शी—ङ, ल, *lie down.* Pres. 3. शेते, शयाते, शेरते; 2. शेषे, शयाथे, शेध्वे; 1. शये, शेवहि, शेमहि. Perf. शिश्ये, शिश्याते, शिश्यिरे. Fut. शयिता. Ind. अशयिष्ट, &c. Freq. verb, Dep. शाशय्यते; Act. शेशेति, शेशयीति.

श्वि—इ-र, ये, ओ, *increase.* Pres. श्वयति. Perf. शिश्वाय, शिश्वियतुः, शिश्वियुः; and शुशाव, शुशुवतुः, शुशुवुः, &c. Fut. श्वयिता. Indef. अश्वयीत्, अशिश्वियत्, and अश्वीत्. Prec. शूयात्. Pass. शूयते. Part. Pres. श्वयत्; Perf. शिश्वियस्, शुशुवस्; Fut. श्वेय; Indef. अश्वित, Causal, Opt. शिश्वाययिषति or शुश्वावयिषति. Frequent. Dep शेश्वीयते and शोशूयते; Act. शेश्वेति and शोशोति.

हन्—ल, औ, *strike, kill.* Pres. हन्ति, हतः, घ्नन्ति; 2. हंसि, &c. Imperf. अहन्, अहतां, अघ्नन्. Imper. घ्नतु, हतां, घ्नन्तु; 2. जहि, &c. Perf. जघान, जघ्नतुः, जघ्नुः; 2. जघनिथ, जघन्थ, &c. 1st Fut. हन्ता; 2d Fut. हनिष्यति. Indef. अवधीत्. Prec. वध्यात्. Pass. हन्यते. Perf. जघ्ने. Fut. हन्ता and घानिता. Ind. अवधि अघानि. Part. Pres. घ्नत्, घातंघातं, घ्नन्तिम; Perf. जघ्नवस्, जघन्वस्; Fem. जघ्नुषी. Perf. Passive जघ्नान; Ind. हत, हन्त. Caus. verb घातयति. Opt. verb जिघांसति. Frequent. Dep. जंघन्यते; जेघ्नीयते. Act. जंघन्ति, जंघनीति. With आ, when Intransitive or Reflective, it is used in the Middle; as, आहते, *he is ill*; उर आहते, *he smites his own breast.* Ind. आहत, अवधिष्ट or आघानिष्ट.

CHAPTER V.

OF ADVERBS.



Adverbs, though very numerous, may be all arranged under the following classes :—

1*st*. *Of Number:* as, एकदा, *once.* द्विस्, *twice.* त्रिस्, *thrice.* चतुस्, *four times.* All other words take कृत्वस्; as, पञ्चकृत्वस्, *five times, &c.* कतिकृत्वस्, *how many times?* बहुकृत्वस्, *many times.*

2*ndly. Of Order:* as, प्रथमतः, *first;* द्वितीयतः, *secondly;* and so on, by adding तः to the ordinal numbers.

3*rdly. Of Distribution.* These are formed by धा; as, चतुर्धा *of four kinds,* शतधा *of a hundred sorts.* एक *one,* makes एकधा and ऐकध्यं; द्वि *two,* द्विधा, देधा, दैधं; त्रि *three,* त्रिधा, त्रेधा, त्रैधं; षष् *six,* षोडा and षोडधा.

4*thly. Of Time:* as, अद्य, *to-day.* अधुना, इदानीं, एतर्हि, सम्प्रति, *now.* कल्य, परश्वस्, श्वस्, *to-morrow.* कदा, कर्हि, *when?* कदाचित्, कदाचन, *sometimes.* तदा, तर्हि, तदानीं, *then.* यदा, यर्हि, *when.*

चिरस्, चिरं, चिरङ्, चिरराज्ञाय, *a long time, long since.* दिवा, अह्नाय, *by day.* दोषा, नक्तं, रात्रौ, *at night.* प्रातर्, प्रे, *in the morning.* परश्वः, *the day after to-morrow* परुत्, *last year.* परारि, *year before last.* पुरा, पुरस्तात्, *before.* पश्चात्, *afterwards.* पूर्वेद्युस्, ह्यस्, *yesterday.* प्रेत्य, अमुत्र, *hereafter.* सकृत्, युगपत्, एकपदे, सपदि, प्रसह्य, *at once, at the same time.* सद्यस्, सपदि, साम्प्रतं, *at that* or *the present time.* सदा, सना, सर्व्वदा *always.* सनत, सनात, सततं, सन्ततं, अनारतं, अविरतं, अनवरतं, अश्रान्तं, अजस्रं, नित्यं, अनिशं, शश्वत, *constantly, perpetually.*

Some others are formed by दा and द्युः as. अन्यदा, *at another time.* अन्येद्युः, *on another day*

5*thly. Of Place:* as. अत्र, इह, *here* अतः, इतः, *hence* इतस्ततः, *here and there.* क्व, कुत्र, कुह *where?* कुतः, *whence?* क्वचित्, *somewhere.* तत्र, *there.* यत्र, *where.* अग्रे, अग्रतः, गोचरे, पुरः, पुरत, प्राक्, प्रत्यक्ष, *before.* अर्व्वाक्, *behind.* अन्तर्, अन्तरा, अन्तरे, *within.* बहस्, बहिस, *without.* उच्चैः, *above* नीचैः, *below* पुरा, समा, *near.* विष्वक्, *everywhere* समन्ततः, *on all sides.*

Several others are formed by त्र: as, अन्यत्र. *in another place.* बहुत्र, *in many places.* सर्व्वत्र, *in every place.*

6thly. Of Manner or Quality: as, इति, इत्थं, एवं, *thus*. उपांशु, *secretly, imperceptibly*. कुपत्, कुपत्, परं, शुभं, सुष्ठु, *excellently*. तिरस्, तिर्य्यक्, साचि, *crookedly*. दिष्ट्या, समुप, जोषं, *gladly, luckily*. दुष्ठु, युक्, युत्, *badly*. धुक्, *expiringly*. नवरं, *only*. नाना, हिरुक्, *variously* पुनः, पुनर्वारं, वारं, कोर्वारं, मुहुः, मुहू, भूयः, अभीक्ष्णं, *again, repeatedly*. एथक्, *separately*. प्रभृति, *&c.* प्रायः, *almost*. मिथः, *together*. मिथ्या, मृषा, *falsely*. मौनं, तूष्णीं, तूष्णीकां, *silently*. वृथा, मुधा, अलं, *in vain*. शीघ्रं, त्वरितं, द्रुतं, तूर्णं, क्षिप्रं, सत्वरं, चपलं, अविलम्बितं, झटिति, द्राक्, अरं, लघु, आशु, संधु, *quickly*. शनैः, *slowly*. सत्यं, ऋधक्, अञ्जसा, ऋजा, *truly*. प्रसह्य, सहसा, *unexpectedly*.

Adjectives in the neuter gender are frequently used as adverbs of quality; as, विविधं, *variously*. बलवत्, *powerfully*.

Some are formed by तः and धा; as, यत्नतः, *diligently*. सर्व्वधा, *in all respects*.

7thly. Of Quantity: as, अति, अतीव, अतिप्रय, अत्यर्थं, अतिमात्र, तीव्र, गाढ, भरं, भाढं, भूरि, भृश, अत्यन्त, *much, exceedingly*. ईषत्, किंचित्, मनाक्, *little*. कुवित्, विषु, *much*. प्रचुर, प्रभूत, अलं, *enough*. शैथिल्य, *less*. सामि, *half*.

Some are formed by द्वः ; as, द्विद्वः, *by twos*. अल्पद्वः, *by few*. कतिद्वः, *how much?* तावद्वः, *so much or many, &c.*

8*thly*. *Of Doubt* : as, आहु, उताहो, किमुत, यदा, *but, suppose that*. नुव, *perhaps*. नेत्, नोचेत्, लै, है, ै, *if not, perhaps not*.

9*thly*. *Of Affirmation* : as, अवश्यं, किल, किञ्चिल, खलु, *indeed, really*. आम, आम्, *yes*. निताम्तं, सत्यं, *truly*. नाम, *evidently, possibly*. ह is an expletive.

10*thly*. *Of Negation* : as, न, ना, नो, नञ्, नह, नहि, *no, not*. मा, मां, माल, माम, are prohibitive, as *do not, forbear*. अ, or अन before a vowel, signifies *not, less, without* ; as, अकारणं, *without cause*. अनुचितं, *improperly*.

11*thly*. *Of Interrogation* : as, किं, कथं, किनु, किमत्, किमुह, कच्चित, त्वत्, यत्, *how, what?* अनु, उत, कि, किन्नु, नु, मनु, नूनं, व, वा, वत्, खित्, छु, are used to denote *earnestness of enquiring*. क is an expletive.

12*thly*. *Of Comparison* : as, इव, एव, व, *as, like*. कथा, *how?* तथा, *so*. यथा, *as*. यावत्, *as much or long*. तावत्, *so much or long*. किंपुनः, *how much rather*.

Any word may become an adverb of comparison by the addition of वत्; as, लोष्टवत्, *like a clod.* मूर्खवत्, *like a fool.* राजवत्, *like a king.*

Some adjectives relating to time and place are used adverbially, and admit of several inflections; as, चिरं, चिरेण, चिराय, चिरात्, चिरस्य, *long ago.* दूरं, दूरेण, दूरात्, दूरे, *at a distance, &c.*

CHAPTER VI.

OF PREPOSITIONS.

Prepositions may be divided into two sorts, Inseparable and Separable; or they may be called Prepositions and Postpositions.

I. *INSEPARABLE.*

Simple meaning.	Meaning in composition.				
अति	beyond,	excess;	as, शक्तिता *power*,	अतिशक्तिता	*great power.*
अधि	over,	possession;	— भू *be*,	अधिभू	*an owner.*
अनु	after,	sequence;	— चर् *move*,	अनुचर	*a follower.*
अप	un, de,	opposition;	— राध् *effect*,	अपराध	*defect, sin.*
अपि	to,	addition;	— धा *hold*,	अपिधान	*conception.*
अभि	towards,	tendency;	— योग *junction*,	अभियोग	*onset.*
अव	from,	ablation;	— गीत *celebrated*,	अवगीत*	*detested.*
आ	unto,	extension,	— भोग *enjoyment*,	आभो	*repletion.*
उत	up,	elevation;	— नम् *bow*,	[illegible]	*elevation.*
उप	near,	diminution;	— पति *husband*,	[illegible]	*a paramour.*
दुर्	far,	deterioration;	— गति *state*,	दु	*hell*

I. *INSEPARABLE,—Continued.*

Simple meaning.		Meaning in composition.			
नि	into,	completeness; as, गद् *articulate,*		निगद्	*discourse.*
निर्	out,	freedom;	— वात *wind,*	निर्वात	*calm.*
पदा	far,	accession;	— क्रम *step,*	पराक्रम	*power.*
परि	round,	fulness;	— वह् *flow,*	परिवाह	*inundation.*
प्र	forth,	progression;	— स्था *stand,*	प्रस्थान	*march.*
प्रति	re,	reiteration;	— ध्वन् *sound,*	प्रतिध्वान	*echo.*
वि	in,	vicissitude;	— क्री *buy,*	विक्रय	*barter.*
सं	with,	conjunction;	— गम् *go,*	सङ्गम	*union.*
सु	well,	superiority;	— कृत *done,*	सुकृत	*virtue.*

II. *SEPARABLE.*

The Separable prepositions are generally taken from adjectives or adverbs; as, समीप, *near.* अग्रतः or अग्रे, *before, &c.*

The following, in accomm[illegible] Syntax, may be thus arrange[illegible]

1. अधधि, *in.* अधोधः, *beneath.* [illegible], *between.* अन्तरेण, *without, except.* अभितः, *opposite to* उपर, उपरि, उपर्युपरि, *over.* उभयतः, *on both sides.* परितः, *about;* and सर्व्वतः, *all round.*

2. सह, सार्द्धं, साकं, समं, सत्रासमं, *with.*

3. आरात्, *near.* ऋते, *except.* कृते, *for.* अध., *below.* बहिस्, *without;* and विना, *besides, except.*

CHAPTER VII.

OF CONJUNCTIONS.

Conjunctions are of two kinds, the Copulative and the Disjunctive.

1. Copulative: च, *and*; तु, अपि, अपितु, *and, also*; चेत्, यदि, ङित्, उत, चित्, *if*; तदा, *then*; अथ, *now, then, therefore*; यत्, यतः, *wherefore*; तत्, ततः, *therefore*. अन्यच्च, अपिच, किञ्च, परञ्च, and अपरञ्च, *again, moreover*; are used before quotations. हि and sometimes च and तु are used as expletives.

2. Disjunctive: तु, किन्तु, *but*; इव, एव, वै, व, *as, even as*; यद्यपि, *although*; तथापि, तथाहि, *yet*; वा, अथवा, किम्वा, *or*; नच, नतु, *nor*; नवा, *or not*; नकिम्, नाकिम्, नकिर्, नाकिर्, माकिम्, माकिर्, *except*; यदिवा, *or otherwise*. व and वै are sometimes used as expletives.

CHAPTER VIII.

OF INTERJECTIONS.

Interjections are of various kinds.

अरे, अये, अहो, अहावत्, उ, आ, आं, ए, ऐ, हे, है, are used in respectful addresses; हं, हो, हेहे, होहो in common ones; पाट, प्याट्, and भेः in both.

अरे, ऋ, रे, रै, are expressive of *contempt*; अहे, हुं, of *recollection*; आये of *affection*; ऽ, ई, of *regret*; उ and हं of *anger*; ऊ of *commencement*; मममम, वापुवापु, सकट, of *surprise*; हिहि of *laughter*; हहह of *gladness*.

वषट्, वौषट्, ओषट्, are used in common offerings to the gods; स्वाहा is used in offering clarified butter; स्वधा when offering to the manes. अयि, मृदु, *oh brave!* अहह, *wonderful! sad!* आः, *yes* contemptuously; हा *yes* angrily; धिक्, *woe! curse on it!* नीचैः, *hush!* नाम, पश्य, पश्यत, *see! behold!* वत, *alas! see!* स्वस्ति, *health!* हो, *surprising! lo!* हन्त, *ah!*

CHAPTER IX.

OF DERIVATIVE WORDS.

Derivative words are principally of three kinds, viz. Nouns, Adjectives, and Verbs.

The Verbs have been already considered, it remains therefore to treat only of Nouns and Adjectives.

SECTION I.

OF NOUNS.

Derivative Nouns may be divided into eight sorts; Patronymics, Gentiles, Amplificatives, Diminutives, Abstracts, Verbals, Denominatives, and Miscellaneous.

PATRONYMICS.

Patronymics are formed from the original word by lengthening the first syllable of it by *vriddhy*; as, शिव, शैव, *a descendant of Shĕvă*; गौतम, गौतम, *a descendant of Gŏtŭmă.*

To some words a termination is added, and the final letter dropped or changed. The terminations used are, आयन, आयनि, आयज, आर, इ, इक, ईय, उर, एय, एर, ऐर, कि, नेय, य. As, नड, नाडायन, *a descendant of Nŭdă*; तिक, तैकायनि, *of Tĕkă*; कुञ्ज, कौञ्जायन, *of Kunja*; गोधा, गौधार, *of a guana*; दशरथि, *Dŭshŭrŭthă*; रेवती, रैवतिक, *of Rŭvŭtee*; भ्रात्र, भ्रात्रेय, *of a brother*; सम्मात, सामातुर, *of a good mother*; अत्रि, आत्रेय, *of Atry*; नट, नाटेर, *of a courtezan*; चटका, चाटकैर, *of a sparrow*; व्यास, वैयासकि, *of Vyās*; कल्याणी, कल्याणिनेय, *of a happy woman*; गर्ग, गार्ग्य, *of Gŭrgă*.

A final च is changed to क्; as, यदु—यादव, *a descendant of Yŭdŭ*; वाहु, वाह्लि, *of Vŭhŭ*. A final vowel or न is dropped, when य follows; as, गंगा, गांगेय, *an offspring of Gŭngă*; राजन्, राजेय, *of a king*.

Compounds ending with भग, वृद्ध, सिन्धु, and a few others, have the vowel lengthened in both parts; as, सुभग, सौभागिनेय, *of a fortunate woman*, &c. In the plural number, the affixes are dropped; as, गार्ग्य, plural गार्गाः, &c.

पुमस्, *a male*, makes पौंस; स्त्री, *a woman*, स्त्रैण; त्रिवेणी, *a woman having three locks of hair*, त्रैवण; कन्या, *a daughter*, कानीन; परस्त्री, *another man's wife*, पारदार; विश्रवस्, *Vishrăvŭs*, वैश्रवण and रावण.

GENTILES.

Gentiles are formed in the same manner as the above, by lengthening the first syllable of the words, and sometimes adding ईन्, ईय, एय, or य; as, पुर, पौर, *a citizen;* मिथिल, मैथिल, *a man of Mithĕlă;* मगध, मागधिन्, *of Magŭdhă:* शलातुर, शालातुरीय, *of Shŭlălŭră;* तुदी, तौदेय, *of Tudee;* शाण्डिक, शाण्डिक्य, *of Shŭndĕka.*

Some compounds have the first syllable of the last part of the word lengthened; as, सुपञ्चाल, सुपाञ्चाल, *of Sŭpŭnchălă.*

AMPLIFICATIVES.

Amplificatives or Collectives are formed by lengthening the first syllable of the word by *vriddhy.* With the affixes इनी, ता, त्व, or या, the first syllable of the word is not lengthened; with इक, क, एय, or य, it is. As, क्षेत्र, क्षैत्र, *a number of fields.* पद्म, पद्मिनी, *a collection of lotuses.* जन, जनता, *a multitude.* गीर्, गीर्त्व, *verbosity.* तृण, तृणा, *much grass.* आपूप, आपूपिक, *many loaves.* उक्षन्, औक्षक, *a herd of bulls.* पुरुष, पौरुषेय, *many men.* केश, कैश, *much hair.*

गोयुग is added for *two cattle*, and षड्गव, for *six*; as, गोगोयुग, *a pair of cows*; गोषड्गव, *six cows*. अवि makes अविकट, *a flock of sheep*, and अविपट, *the spreading of sheep*. अश्व, आश्व and आश्वीय, *many horses*. अहन्, अहीन, *many days*. गो, गोघा, *a herd of cows*. पर्शु, पार्श्व, *many ribs*. युवती, यौवन, and यौवन, *many young women*. रथ, रथकट्या, *many chariots*.

DIMINUTIVES.

Diminutives are formed by the addition of क, कल्प, तर, तरी, देश्य, देशीय, प्राय, or र; as, वृक्ष, वृक्षक, *a small tree*. कवि, कविकल्प, *a poetaster*. अश्व, अश्वतर, *a mule*. कास्, कासतरी, *a small sort of weapon*. विग्रह्, विग्रहेश्य, or विग्रहेशीय, *an ideol*. भिषक्, भिषक्प्राय, *a poor doctor*. कुटी, कुटीर, *a poor hut*.

Compound names with इक, इल, and इय sometimes drop one of their component parts; as, देवदत्त; देवदत्तक, देविक, देविल, देविय; or दत्तिक, दत्तिल, दत्तिय. *Poor Daivădăttă*.

ABSTRACTS.

Abstracts are generally formed from Adjectives by the addition of ता, त्व, इमन्, or य. Sometimes they are formed by simply length-

ening the first syllable of the word; or by adding to it य, एय, or क after it is lengthened. As, दीर्घ, दीर्घता, *length.* मनुष्य, मनुष्यत्व, *manhood.* शुक्ल, शुक्लिमन्, *whiteness.* दूत, दौत्य, *a message.* क्षुद्र, क्षौद्र, *littleness.* मधुर, माधुर्य्य, *sweetness.* ज्ञाति, ज्ञातेय, *relationship.* वृद्ध, वार्द्धक, *increase.*

When इमन् is added, a final उ is dropped; when the first syllable of the word is lengthened, it is changed to औ. As, मृदु, मार्दिमन्, *mildness.* पटु, पाटव, *skilfulness.*

Compounds which relate to a particular office are formed by ईय and इका; as, मित्रावरुणीय, *the priesthood of the Sun and Neptune.* शैक्षोपाध्यायिका, *the scholarship and teachership.*

अर्हन् makes आर्हन्त्य and आर्हन्ती, *piety.* पुमस्, पुंस्त and पौंस्न, *manliness.* स्त्री, स्त्रीत्व and स्त्रैण, *effeminacy.* स्तेन, स्तैन्य and स्तेय, *theft.*

VERBALS.

Verbals are such as are formed from verbal roots, and signify either the simple act of the original word, or that by which the act may be accomplished.

The affixes used for words of this description are numerous.

The following are the principal ones:—

अक	as	कन्	कनक	*gold.*
अङ्ग	—	तृ	तरङ्ग	*a wave.*
अन	—	लोच्	लोचन	*the eye.*
अना	—	विद्	वेदना	*sensation.*
अम	—	धृ	धर्म्म	*virtue.*
अल	—	मण्ड्	मण्डल	*an orb.*
अस्	—	वच्	वचस्	*a word.*
आ	—	कथ	कथा	*a word.*
आल	—	कुण्	कुणाल	*a country.*
इत्	—	तड्	तडित्	*lightning.*
इत्र	—	धू	धवित्र	*a fan.*
इर	—	मुद्	मुदिर	*a cloud.*
इरा	—	नद्	नदिरा	*wine.*
इल	—	अन्	अनिल	*air.*
इष्	—	अर्च्	अर्चिष्	*a flame.*
उ	—	वह्	बाहु	*the arm.*
उर	—	विध्	विधुर	*separation.*
उस्	—	धन्	धनुस्	*a bow.*
ऊ	—	बध्	बधू	*a woman.*
ग	—	खड्	खड्ग	*a sword.*
ड	—	दम्	दण्ड	*a rod.*
त्र	—	श्रु	श्रोत्र	*the ear.*
ति	—	बुध्	बुद्धि	*understanding*
तु	—	जन्	जन्तु	*an animal.*

त्या	as	कृ	कृत्या	*a deed.*
थ	—	कण्	कण्ठ	*the throat.*
न	—	स्वप्	स्वप्न	*a sleep.*
ना	—	याच्	याच्ञा	*a petition.*
नि	—	गृ	गीर्ण	*a gulp.*
नु	—	भा	भानु	*the sun.*
म	—	युध्	युध्म	*war.*
मन्	—	कृ	वर्म्मन्	*armour.*
[illegible]	—	व्रज्	व्रज्या	*a roaming.*
र	—	छिद्	छिद्र	*a hole.*

Verbs with the characteristic टु, form nouns meaning the simple act, by अथु; those with the characteristic ष by आ. As, वेप्—टु, वेपथु, *a trembling;* भिद्—घ, भिदा, *a perforation.*

Some nouns formed from verbal roots have the penultimate or final letter, or both of them, changed, sometimes with removed, and sometimes with a termination affixed; as, दिव्, देव, *a god,* देवता, *a divinity.* इन्ध्, इध or इधम्, *fuel.* कृ, कर, *a hand,* कारण, *a cause.* भज्, भाग, *a part,* भाग्य, *luck.*

DENOMINATIVES.

Denominatives or Nouns of Agency are formed from verbal roots by the affixes अक, अन, ईक, इन, उ, उर, ऊ, ऊक, तृ, and ल.

As, अंश्, अंशक, *a partner.* नन्द्, नन्दन, *a son.* क्री, क्रयिक, *a buyer.* यह्, याहिन्, *a receiver.* बन्ध्, बन्धु, *a friend.* कुक्, कुकुर, *a dog.* नृत्, नृतु, *a dancer.* भल्, भल्लूक or भाल्लूक, *a bear.* गम्, गन्तु, *a traveller.* कृ, कर्तृ or कारक, *a doer.*

Two nouns, or a noun and verbal adjective, are often used to form nouns of agency; as, भू-पति or भू-पाल, भू-धर, भू-धार, भू-भुज, भूमि-प, *a king.*

There are many Nouns derived from other words which cannot be classed under any particular denomination, and which may therefore be called Miscellaneous; as, मृद्; मृत्ता, मृत्ता or मृत्तिका, *earth, soil.* पृथत्; पृथतिका, *a large sheet.* अध्वः, अध्वन्, *a way* or *road.* उप, उपपत्या, *the foot of a mountain, &c.*

A few words lengthen their final vowel and add आवती, to signify *place*; as, अमर, अमरावती, *the immortal place, heaven.* धूमावती, *a smoky place.*

To the names of animals गोष्ठ is added; as, गोगोष्ठ, *a cow house* or *yard.*

SECTION II.

OF ADJECTIVES.

Derivative Adjectives are of two kinds, viz. those formed from verbs, and those formed from nouns, &c.; the former are like English Participles ending with *ing*, and the latter like Adjectives ending with *y*, *ly*, *full*, *ent*, *able*, *ate*, *ous*, *some*, &c.

The following are the principal affixes used in their formation.

1st—Those formed from Verbs.

अक,	as	सृ	सरक	*going*
अन्त,	—	जि	जयन्त	*conquering*.
आक,	—	भिक्ष्	भिक्षाक	*begging*.
आनक,	—	भी	भयानक	*terrifying*.
आय,	—	श्रु	श्रवाय	*hearing*.
आरु,	—	वन्द्	वन्दारु	*flattering*.
आलु,	—	शी	शयालु	*sleeping*.
इ,	—	दद्	ददि	*giving*.
इलु,	—	मदि	मदयिलु	*inebriating*.
इष्णु,	—	सह्	सहिष्णु	*bearing*.
उ,	—	आशंस्	आशंसु	*praising*.
उर,	—	छिद्	छिदुर	*cutting*.
ऊक	—	जागृ	जागरूक	*awaking*.
ऋ	—	ऋ	ऋत्वर	*going*.

नञ्,	as	धृष्	धृषाञ्	*daring.*
नु,	—	क्षिप्	क्षिप्नु	*throwing.*
मर,	—	स	क्षमर	*moving.*
र,	—	दीप्	दिप्र	*shining.*
ह,	—	वद्	सद्रु	*grieving.*
वर,	—	कस्	कसर	*moving.*
वि,	—	ग	गोवि	*swallowing.*
सु	—	लै	लासु	*wearying.*
—	—	क्षि,	क्षेषु	*decaying.*

2nd—Those formed from Nouns, &c.

इक,	as	गर्त्त	गर्त्तिक	*full of holes.*
इन्,	—	ज्ञान	ज्ञानिन्	*wise.*
इन,	—	कठ्	कठिन,	*hard, cruel.*
इम,	—	अन्त	अन्तिम	*last.*
इय,	—	क्षेत्र	क्षेत्रिय	*belonging to a field.*
इर,	—	मेधा	मेधिर	*apt.*
इल,	—	विष	विषिल	*poisonous.*
ईन,	—	कुल	कुलीन	*honourable.*
ईमस,	—	मल	मलीमस	*dirty.*
ईय,	—	नरक	नरकीय	*hell-deserving*
उक,	—	वर्ष	वर्षुक	*rainy.*
ऊल,	—	बल	बलूल	*powerful.*
एय,	—	सखि	साखेय	*friendly.*

एयक,	as	पुष्कल	पौष्कलेयक	*multitudinous.*
ओर,	—	कठ्	कठोर	*hard.*
क,	—	नील	नीलक	*blue.*
कीय,	—	जन	जनकीय	*human.*
ठ,	—	कर्म्म	कर्म्मठ	*diligent.*
ति,	—	भूं	भूंन्ति	*fortunate.*
ण,	—	श्लेष्मन्	श्लेष्मण	*phlegmatic.*
भ,	—	वलि	वलिभ	*wrinkly.*
म,	—	भी	भीम	*terrific.*
मय,	—	पाप	पापमय	*sinful.*
य,	—	तुल	तुल्य	*like.*
ल,	—	शीत	शीतल	*cold.*
लु,	—	दया	दयालु	*compassionate.*
लुक,	—	भी	भीलुक	*timid.*
व,	—	केश	केशव	*hairy.*
वत्,	—	अर्घ	अर्घवत्	*rich.*
वल,	—	नड	नड्वल	*reedy.*
विन्,	—	तेजस्	तेजस्विन्	*glorious.*
श,	—	रोमन्	रोमश	*hairy.*
शील,	—	कर्म्म	कर्म्मशील	*diligent.*
शालिन्	—	कर्म्म	कर्म्मशालिन्	*do.*
स,	—	तृण	तृणस्	*grassy.*

Some words only lengthen the first syllable, and some take an affix after it is lengthened; as, वध्, वाध, *killing;* द्रु, द्रव and द्राव, *repenting;* समुद्, सामुद्र, *maritime;* कर्दम, कार्दम and कार्दमिक, *muddy.*

Roots with the characteristic ज lengthen the first syllable; those with ड add त्रिम; as, ज्वल्, ज्वाल, or ज्वाड, *burning;* कृ, कृत्रिम, *factitious.*

द्घ्न, द्घ्यस्, and मात्र are added to words to signify dimension; as, जानुद्घ्न or जानुद्घ्यस्, *up to the knees, knee deep;* गजमात्र, *a yard high.*

CHAPTER X.

OF COMPOUND WORDS.

There are four principal divisions of Compound Words, viz. Nouns, Adjectives, Verbs, and Adverbs.

The nouns and adjectives are the most numerous: they are formed by uniting two or more words together, and inflecting the last, as though the whole were one simple word.

SECTION I.

OF NOUNS.

There are three genera of Compound Nouns.

1st. Those which by two nouns form a compound dual, or by several a compound plural, of the same gender as the last word.

2ndly. Those which by two or more nouns form a collective one of the singular number, neuter gender.

3rdly. Those to which all words expressive of quality or circumstance are prefixed.

FIRST GENUS.

In compounds of this genus, the shortest words, those with the fewest or shortest vowels, those ending with इ or उ, and those which are first in order of time, situation, or rank, are commonly placed first*; as, स्त्रीपुंसौ, *the woman and the man.* मधुसर्पिषी, *the honey and the clarified butter.* गतिनिवासौ, *the moving and the staying.* गुरुशिष्यौ, *the master and the scholar.* हेमन्तशिशिरवसन्ताः, *the cold, the dewy, and the spring seasons.* रूपरसगन्धस्पर्शाः, *the form, the taste, the smell, and the touch.*

Nouns ending with ऋ, when they mean persons related to each other by nature or similar professions, change the ऋ to आ; as, पितापुत्रौ, *the father and the son.* होतापोतानेष्टोद्गातारः, *the offerer, the purifier, the sprinkler, and the chanter.* Otherwise भोक्तृभोग्यौ, *the enjoyer and the enjoyment.*

When the names of two divinities are put together in the Vaidás, the last vowel of the first word is made long; as, मित्रावरुणौ, *the Sun and Neptune.*

* After the first word the position is optional.

When two words mean descendants from the same parent, or when one is masculine and the other feminine, the latter one is dropped, and the former put in the dual num.; as, गार्ग्य and गार्ग्यायन make गार्ग्यौ, *the son and grandson of Gŭrgă.* हंस and हंसी make हंसौ, *the drake and the duck.*

आदि is added to nouns to signify *et cetera;* as, जातिनामाश्रमादि, *cast, name, profession, &c.* Sometimes it means a definite number of things; as, जन्मादि, *the creation, preservation, and destruction of the world.*

पितृ and मातृ make पितरौ, मातापितरौ or मातरपितरौ, *the father and the mother.* जाया and पति make जायापती, जम्पती, भ्यती, or भार्य्यापती, *the man and the wife.* श्वशुर and श्वश्रू make श्वशुरौ or श्वश्रूश्वशुरौ, *the father-in-law and mother-in-law.* अक्ष *dice,* अक्ष *a myrobalan,* and अक्ष *a wheel,* make अक्षाः. दिव्, before another word, becomes द्यौ; before पृथिवी, *the earth,* द्यौ or दिव; as, द्यौपृथिव्यौ or दिवपृथिव्यौ, *the heaven and the earth.*

SECOND GENUS.

When unity, opposition, or diminution of idea is conveyed; when the words mean inanimate substances; countries, towns, or rivers of different genders; parts of an army or the body; and when the last member ends with a letter of the च् class, द्, ष्, or ह्, the compound must be of the second genus; as,

मांसशोणितं, *flesh and blood.* अहिनकुलं, *serpent and ichneumon.* तक्षायस्कारं, *carpenter and blacksmith.* यूकालिक्षं, *louse and nit.* श्वचाण्डालं, *dog and clown.* आराशस्त्रि, *awl and knife.* मथुरापाटलिपुत्रं, *Mathurā and Pātaliputrā.* हस्त्यश्वं, *elephants and horses.* पाणिपादं, *hand and foot.* पादभुजं, *foot and arm.* वाक्त्विषं, *word and splendour.* पीठछत्रोपानहं, *stool, umbrella, and shoe.*

A few admit both forms; as, सुखदुःखं or सुखदुःखे, *pleasure and pain;* दधिघृतं or दधिघृते, *curdled milk and clarified butter.* उषस् becomes उषसा; as, उषसानक्तं, *dawn and night.* अहन् and रात्रि make अहोरात्रं, *day and night.*

THIRD GENUS.

Compounds of this genus are formed by uniting with the noun, words of almost every description. There are seven *species*, and they are formed in the following manner.

1st. By prefixing the Adjective; as, परमात्मन्, *a good spirit.* पञ्चमभार्य्या, *a fifth wife.* प्रथितपुरुष, *a renowned man.* दृढव्रतक,

an old hare. दीर्घदण्ड, *a long rod.* उत्तमगृह, *a good house.*

महत्, prefixed to words, becomes महा. अहन्, पथिन्, राजन्, सखि, and in some cases अनस्, अयस्, आत्मन्, उक्षन्, तक्षन्, भूमि, ब्रह्मन्, राजि, वर्चस्, शुन्, सक्थि, and सरस्, change their finals to अ. As, परमाह, *a fine day.* महापथ, *a high-way.* महाराज, *a great king.* प्रियसख, *a beloved friend.* महानस, *a large kitchen.* वृद्धोक्ष, *an old bull.* कोटतक्ष, *a free carpenter.* महाब्रह्म, *a great brāhmăn.* दीर्घराज, *a long night.* पूर्वसक्थ, *the hinder part of the thigh.*

गो makes गव, and नौ नाव; as, परमगव, *a good cow;* अर्द्धनाव, *a half boat.* स्थूलोतु and स्थूलोष्ठ have two forms; as, स्थूलोतु or स्थूलोतु, *a fat cat.* Numerals prefixed form collectives; as, त्रिसख, *three friends.* पञ्चकर्म or पञ्चकर्मी, *five works.* अहन्, signifying a definite part of time, becomes अह्न; as, पूर्वाह्न, *the forenoon.* With एक it makes एकाहन्, *one day.*

2nd. By prefixing another noun; as, कनक-सूत्र, *a gold chain.* पुण्यतीर्थ, *a holy place.* धर्मग्रन्थ, *a holy book.* व्याघ्रश्वन्, *a tiger-like dog.* धान्यार्थ, *wealth consisting in grain.* अश्वघास, *the horse's grass.* राजकुमार, *the king's son.* गुरुगृह, *the preceptor's house.*

The word which qualifies the other is often placed last; as, कुमारमृदु, *a mild boy.* भोज्योष्ण, *hot food.* पुरुष-व्याघ्र, *a tiger of a man,* viz. a brave man.

The principal words admitting this position are उत्तम, *good*; कुशल, *happy*; कडार, *brown*; चपल, *fickle*; निपुण and पटु, *eminent*; पण्डित, *learned*; प्रिय, *beloved*; मृदु, *mild*; मल्लिका, मचर्चिका, उद्भट, लक्षज्ञ, प्रकाण्ड, *distinguished*; इन्द्र, *Indrä*; ऋषभ, वृषभ, *a bull*; कमल, किशलय, पद्म, *a water-lily*; कुञ्जर, द्विपिन्, *an elephant*; चन्द्र, *the moon*; देव, *a god*; नाग, *a serpent*; पल्लव, *a shoot*; व्याघ्र, *a tiger*; and सिंह, *a lion*. As, नरोत्तम, *a good man*; अमात्यपटु, *an eminent counsellor*; ब्राह्मणप्रकाण्ड, *a distinguished brähmun*; मुखचन्द्र, *a moon-like* (or handsome) *face*.

In a few instances the position is optional; as, गौरविप्र or विप्रगौर, *a white brähmin*.

आसुनि, कृषि, and दन्त with बल; विश्व, with नर, मित्र, राज्, and वसु; श्वन्, with कर्ण, कुर्द, दन्त, दंष्ट्रा; and several words forming proper names by वलि, वन, and गिरि; have their vowel long. As, आसुनीबल, *a distiller*; कृषीबल, *a husbandman*; दन्ताबल, *an elephant*: विश्वानर, *Vishwänürä*; विश्वामित्र, *Vishwämiträ*; विश्वाराज् or विश्ववसु, *God*; श्वाकर्ण, *a dog's ear*; श्वाकुर्द, *his knee*; श्वादन्त or श्वादंष्ट्रा, *his tooth*; शरावती, *the river Shüräviitee*. श्वन्, with पद and पुच्छ, has two forms; as, श्वपद् or शुनपद्, *a dog's foot*; श्वपुच्छ and शुनपुच्छ, *his tail*. दधिका and नूल make दधिकनूल, *the down of the writing reed*.

Words ending with ई and ऊ may be long or short; as, ग्रामणीपुत्र or ग्रामणिपुत्र, *a villager's son*.

In the words गिरिनगर, *a town on a hill*, and शरनिधि or शरनिधान, *a quiver*, न is not changed to ण. Some

words admit either form; as, व्रीहिवण or व्रीहिवन, *a rice field.*

ऋण, *a loan;* वसन, *clothing;* वत्सतर, *a calf;* वत्सर, *a year;* दश, *ten;* and कम्बल, *a blanket;* are made long when followed by ऋण. As, ऋणार्ण, *the loan of a loan;* कम्बलार्ण, *the loan of a blanket.* अक्ष and ऊहिणी make अक्षौहिणी, *a complete army;* कुल and अटा, कुलटा, *a prostitute;* मनस and ईषा, मनीषा, *the understanding;* लाङ्गल or हल, and ईश, लाङ्गलीश or हलीश, *the plough-handle;* शक and अम्बु, शकन्धु, *a king's will.* गव and ईश, गवीश or गवेश; with इन्द्र, गवेन्द्र, *lord of the herd;* with अक्ष, *an eye,* गवाक्ष, *a window.*

When प follows अ, स is inserted; as, वनस्पति, *lord of the wood,* (a species of fig-tree.)

3d. By prefixing a compound adjective or substantive; as, अप्राप्तकालवचन, *an unseasonable word;* रत्नावलीकिरणकर्व्बुरपर्य्यङ्क, *a couch variegated with rays of numerous pearls;* धर्म्मारण्यसन्निहितवसुधा, *a spot near a sacred wood;* अस्मदीयप्रधानामात्यपुत्र, *the son of our chief counsellor;* सकलसुखसम्पत्तिवसति, *the receptacle of all happiness and wealth;* इत्यश्वरथिहस्तिरश्मि, *the trunks of elephants, the haunches of horses, and the heads of charioteers.**

* Literally, *the trunks, haunches, and heads of elephants, horses, and charioteers.*

4th. By prefixing a pronoun; as, मत्पुस्तक or मदीयपुस्तक, *my book;* अस्मद्भाषा or अस्मदीयभाषा, *our language;* त्वद्वचन, *thy word;* युष्मद्देश, *your country;* तत्कर्म, *that work;* यन्मूर्द्धन्, *whose head;* किंराजन्, *what king?* एतन्मनुष्य, *this man.* An adjective sometimes intervenes; as, अस्मदीयप्रधानामात्य, *our chief counsellor.*

5th. By affixing a verbal root; as, रात्रिचर or रात्रिञ्चर, *night-wandering,* (a ghost); निशाकर, *night-acting,* (the moon); कुम्भकार, *pot-making,* (a potter); दण्डधर, *rod-holding,* (a king); कूलङ्घ or कूलमुद्, *bank-destroying,* (a river); कुक्षिम्भरि, *side-filling,* (a glutton); कर्मकृत्, *a workman.*

When क, ख, प, or फ are preceded by :, the word has two forms; as, भा: and कर make भा:कर or भास्कर, *light-making,* (the sun.)

6th. By prefixing a preposition or adverb; as, मा, *measure;* अनुमान, *conjecture;* अपमान or अवमान, *disgrace;* अभिमान, *pride, self-confidence;* निर्माण, *a creating;* परिमाण, *a measure;* प्रमाण, *a proof;* प्रतिमान, *an image;* सम्मान, *honor.* कुक्रिया or दुष्क्रिया, *a bad action;* कापुरुष, *an insignificant man;* ईषज्जल, *a little water.*

Before ग्रह् *bind*, वृष् *rain*, हन् *kill*, मन् *enlarge*, रुच् *approve*, or वह् *bear*, the final vowel of any preposition or noun is made long. As, उपानह्, *a shoe*; प्रावृष् *the rainy season*.

प्र with ऋण makes प्रार्ण, *a large loan*; with ऊह, makes प्रौह, *clear decision*; with एष or एष्य, प्रेष, प्रेष्य and प्रेष्य, *a servant*. A preposition ending with इ or उ is long before काश; as, प्रतीकाश, *a comparison*.

7th. By doubling the word, lengthening the last syllable of the former word, and inserting इ in the last syllable of the latter; as, केशाकेशि, *a pulling of each other's hair*; दण्डादण्डि, *a fighting with sticks*; मुष्टामुष्टि or मुष्टीमुष्टि, *boxing*; बाहावाहवि or बाहूबाहवि, *a scuffling*.

When the word begins with a vowel, it is simply doubled; as, असि, a *scimitar*; असासि, *a fighting with scimitars*.

When particular stress is laid on any word, it is not compounded; as, कन्यायाशोक, *grief on account of the lady*; परस्मैभाषा, *a speech for another's good*; दास्याःपति, *the husband of a slave girl*.

In all other cases it depends on the pleasure of the writer, whether the nouns should be used in a simple or compound form.

SECTION II.

OF ADJECTIVES.

There are two genera of Compound Adjectives:—

1st. Those which admit of various combinations.

2ndly. Those which unite a simple or compound noun with a verbal adjective or passive participle.

FIRST GENUS.

Those which are combined invarious ways. Of this genus, there are five species, which are formed in the following manner.

1st. By uniting two adjectives together; as, परमधार्म्मिक, *very pious*; महाजातीय, *of an excellent race*; सर्व्वश्वेत, *all white*; एकद्वा, *one or two*; त्रिपूर्व्व, *having three before*; मृदुशाद्वल, *having tender grass.*

Sometimes two participles are used, and sometimes the same word is repeated; as, कृतापकृत, *done but done badly*; स्नातनुलिप्त, *bathed and then anointed*; चराचर, *travelling*; चलाचल, *wandering*; पतापत, *falling*; वदावद, *speaking.*

2. By uniting two substantives ; as, चन्द्रशेखर, *moon-crested;* उष्ट्रमुख, *camel-faced;* क्षौमवासस्, *clothed in silk;* सुवर्णालङ्कार, *adorned with gold;* सिंहस्कन्ध, *having shoulders like a lion;* शूलपाणि, *having a spear in the hand.*

Some adjectives of this species are equivalent to two nouns placed in apposition; as, मन्थराबाक्यनीरोघं वरदानमहाह्रदं कैकयीनिश्चयग्राहं, *(a sea of grief) the waters of which are the words of Mŭnthŭrā, the bed of which is the giving of the promised boon, and the crocodile of which is the fatal resolution of Koikaiyee.*

A final न in the first part of the word is dropped, and an initial one in the second part is not changed to ण*; as, हस्तिपाद्, *elephant-footed;* ताम्रनख, *copper-colour-nailed.*

In words of comparison पाद् generally becomes पात्; as, व्याघ्रपाद्, *tiger-footed,* &c. दन् sometimes admits of two forms; as, वृषदन् or वृषदत्, *bull-toothed.* अक्षि becomes अक्ष; as, राजीवाक्ष, *lotus-eyed.* जाया becomes जानि, and धनुस् has two forms; as, युवजानि, *having a young wife;* पुष्पधनुस् or पुष्पधन्वन्, *having a bow of flowers.* सीमन् and अजन् make सीमन्त, *having the hair over the temples.*

A numeral may be added to the first noun; as, पञ्चगवधन, *having the wealth of five cows.*

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* When the two words form compound proper names, the न is changed.

3rd. By prefixing a simple or compound adjective to a noun, and making a final long vowel short; as, कालतनु, *having a black body*; महाबले, *having great power*; पीताम्बर, *wearing yellow clothes*; नीलोज्ज्वलवपुस्, *having a blue shining body*; रामतनूभार्य्य, *having a beautiful wife*; सुपरिश्रान्तवाहन, *having his team quite tired*; आत्माकुलितचेतन, *having the mind perplexed and distracted*; वसुधासक्तनयन, *having the eyes stedfastly fixed on the ground*; अनधिगतशास्त्र, *not knowing the shāstrās.*

In many instances the feminine termination is retained in the first part of the compound; as, षष्ठीभार्य्य, *having the sixth wife*; रसिकाभार्य्य, *having a jocose wife*; सुकेशीभार्य्य, *having a wife with fine hair*; कल्याणीभार्य्य, *having a pleasing wife*, &c.

Compounds with several vowels in the first member affix इक; as, बाहुशतिक, *acting in a dozen ways.*

Words with ई or ऋ, add क; as, बहुनदीक, *having many rivers.* चौरभ्रातृक, *having a thief of a brother.* Sometimes three nouns are put together, and इक is added; as, श्रुतिशास्त्रप्रमाणिक, *having evidence from the Vaidās and Shāstrās.*

उरस्, *the breast*; उपानह्, *a shoe*; दधि, *curds*; मधु, *honey*; शालि, *rice*; सर्पिस्, *clarified butter*; also नौ, *a*

boat; अनड्वह्, *a bull*; पयस्, *milk*; पुमस्, *a male*, and लक्ष्मी, *fortune*, when they mean only one thing, affix क. As, पृथोरस्क, *having a full chest*; लब्धनौक, *having obtained a boat*; otherwise द्विनौ, *having two boats*. Some have two forms; as, बहुमाल or बहुमालक, *having many necklaces*. Compounds relating to the members of the body do not affix क; as, महाहस्त, *having a large hand*. If the last word ends with इन् the feminine is formed by ई; as, बहुवाग्मिन्, fem. बहुवाग्मिनी, *very eloquent*.

The final of any word preceding कर्ण must be long, except अष्टन्, *eight*; पञ्चन्, *five*; तुष्ट, *pleased*; छिन्न, *cut*; भिन्न, *separated*; as, छिन्नकर्ण, *having ears as long again as common*. अष्टन्, *eight*, followed by वक्र, *a bend*; पाद्, *a foot*; बंधुर, *uneven*; गो, *a cow*, and कपाल, *a tile*, must be long; as, अष्टावक्र, *having eight bends*; अष्टागव, *having eight oxen*. षष् and दन् make षोडन्, *six-toothed*; बहु and सेतु, बहुसेतु, *having many bridges*.

When a numeral is added, the word frequently signifies *worth* or *measure*; as, पञ्चगु, *worth five cows*; पञ्चकपाल, *measuring five cups*. पुरुष, in the fem. has two forms; as, द्विपुरुषा or द्विपुरुषी, *of two men's height*. पूर्व, *east*, and पश्चिम, *west*, with मुख, *the face*, have two forms; as, पूर्वास्य or पूर्वमुख, *eastward*.

मूर्धन् with द्वि or वि makes द्विमूर्ध, *having two heads*. अङ्गुलि, *relating to measure*, and सक्थि, *relating to the body*, when the last members of the compound change इ to अ; as, पञ्चाङ्गुल, *measuring five fingers*; दीर्घसक्थ,

long thighed. ककुद् with त्रि and when relating to age drops its final अ; as त्रिककुद्, *having three humps.* पर and अञ्जलि make परञ्जलि, *standing with joined hands.* सार and अङ्ग make सारङ्ग, *having a beautiful body.*

4th. By prefixing a simple or compound noun to an adjective; as, प्रमाणकुशल, *expert in proofs;* कल्लोललोल, *rolling like a wave;* पद्मपत्रतोयतरल, *as unsteady as water on the leaf of a lotus;* मेघवितानमध्यविलसत्सौदामिनीचञ्चल, *fickle as the lightnings playing in the midst of the clouds;* भ्रान्तपतङ्गपक्षपवनव्याकोलदीपांकुरछायाचञ्चल, *fickle as the shadow proceeding from a lamp agitated by the wings of an infatuated fly.*

To adjectives of this kind वत् may be prefixed. as, नलिनीदलगतजलवत्तरल, *unsteady as water on the leaf of the lotus;* वायुविघट्टितजलधरदीर्घिकाम्बुवदस्थिर, *unsettled as the scattered water of the clouds driven by the wind.*

5th. By prefixing an indeclinable word to a noun, &c. as, अज्ञान, *foolish;* अनर्घ, *impure;* अनर्थ, *unmeaning, useless;* नैकयशस्, *not having a particle of fame;* अतिराज, *surpassing the king;* अपग्राम, *absent from the village;* अवकोकिल, *excelled by the cuckoo;* आजानबाहु, *with hands reaching to the knees;*

पर्ण, *leaf-fallen*; समातृक or सहमातृक, *together with his mother*; सजना सजनाधिपा पुरी, *the city with its men and rulers.*

लोमन्, with अन्तर् or बहिस्, makes अन्तर्लोम, *having the hair inward.* प्रजा and मेधा, with अ, दुर्, or सु, add स; धर्म adds न्; चतुर् adds अ; and सक्थि has two forms. As, अप्रजस्, *without subjects*; दुर्मेधस्, *of an inferior capacity*; सुधर्मन्, *eminently virtuous*; अचतुर, *without four*; असक्थ or असक्थि, *thighless.* जानु with प्र or सं makes प्रज्ञु, *fine-thighed*; with ऊर्ध्व, ऊर्ध्वज्ञ, ऊर्ध्वज्ञु, and ऊर्ध्वजानु, *with the thigh upwards.* नस् with a preposition adds अ; as, उन्नस, *high nosed*; with वि, विनस, विख, विर्य and विनु, *noseless.* काकुद् with उत् or वि drops the अ; with पूर्ण may have two forms; as, उत्काकुद्, *having a high palate.* दुर् with स्था makes दुस्थ, *unhappy*; सु and स्था, सुस्थ, *well, happy*; and so the abstracts दुस्थिति and सुस्थिति. प्र and अध्वन् make प्राध्व, *having a good road.* सु and गन्ध make सुगन्धि, *sweet smelling.*

SECOND GENUS.

Those which unite a simple or compound noun, with a verbal adjective or passive participle. The noun is placed first, and the case omitted. Of this genus there are three species.

1st. Those with a verbal adjective or active participle; as, पथगामिन्, *road-travers-*

ing; वनराजिन्, *forest-adorning*; आनन्ददायिन्, or आनन्दायक, *joy-giving*; पापनाशिन्, *sin-destroying*; कालाक्षय, *time-wasting*; जलचर, *moving in water*; शिरोवासिन्, *inhabiting the top of a tree*; मांसमूलफलाशिन्, *eating flesh, roots, and fruit.*

In some instances the case is retained; as, भयंकर, *fear-inspiring*; प्रियम्वद्, *speaking affectionately*; अरिन्दम, *enemy-subduing*; गामन्य, *accounting himself an ox.*

Sometimes an adjective is prefixed, and the noun is understood as included in it; as, चिरस्थायिन्, *long-continuing*; उष्णभोजिन्, *eating hot things*; प्रियवादिन्, *speaking kindly.*

The compound in some instances is only equivalent to a simple word; as, निधनकारिन्, *destroying*; क्षतिकर, *moving*; श्लोककार, *versifying.*

Words with a final इ, उ, or ऋ, except पीलु *an atom*, कारु *beautiful*, रुचि *relish*, and दारु *wood*, must be long before वह; as, पतीवह्, *carrying a master*; बाहूवह्, *arm-carrying*; पितृवह्, *carrying a father.* माला and भारिन् make मालभारिन्, *wearing a necklace.*

2nd. Those with a passive participle; as, उदकीभूत, *become water*; धनप्राप्त, *possessed of wealth*; लोभमोहित, *infatuated through covetousness*; चितारूढ, *ascended on the funeral pile*; आर्यनिषेवित, *respected by the good*;

सुदुःखाभिहत, *distracted with great grief*; भर्त्तृव्यसनकर्षित, *torn to pieces with distress for their lord*; अत्यन्तदुःखसम्वृद्ध, *brought up with very great pains*; मणिरुचिरासनविभूषित, *adorned with precious stones, beautiful seats, and jewels.*

Some words of this kind, particularly those signifying acquisition or privation, have the participle prefixed; as, प्राप्तजल, *having obtained water*; अपनीतशोक, *having dismissed his grief*; हीनवर्णस्वरेन्द्रिय, *deprived of colour, voice, and sense.*

Instead of the compound, the participle with the case that it governs may be used at pleasure; as, नाथमासाद्य, *come to authority*; मन्युनाविष्ट, *oppressed with trouble*; कृच्छ्रात्प्राप्त च, *gained with difficulty*; विहीनश्चन्द्रसूर्याभ्यां, *deprived of the sun and moon*; शतकुम्भस्तम्भशतैर्मणिविचित्रैर्विभूषित, *adorned with a hundred golden pillars and variegated gems.*

अञ्जस् *speed*, कम्भस् *water*, ओजस् *strength*, तपस् *penance*, तमस् *darkness*, and सहस् *boldness*, when used alone, always retain the 3rd case; as, अञ्जसाकृत, *done with speed*, &c.

Some adjectives are used like pass. participles; as, वाष्पाकुल, *suffused with tears*; विषयार्तिविकारविह्वल, *distracted by the effects of the disease, avarice*; मरुज्जातरङ्गकणशीकरशीतल, *made cold by the small drops of water from the waves of the Ganges.*

त is used contractedly for गत, *gone*, or गीत, *sung*; घ्न for घ्नत्, *killing*; ज for जात, *born*; ज्ञ for ज्ञात, *known*, द् for दत्त, *giving*; स्थ for स्थित, *placed*; and उत्थ for उत्थित, *raised*. As, वेदपारग, *having gone through the Vedás*, &c. इष्टका and चित make इष्टकचित, *brick-built*.

3. Double compounds of both the preceding species. A single compound seldom consists of more than two or three parts; but after it is thus formed, it is frequently used again in connection with others; and thus a double composition takes place. Adjectives of this kind contain all the qualities or circumstances that relate to the noun. As, अभिमत-महामानग्रन्थिभेदपटीयस्, *remarkable for solving the knot of great complacency*; चूडोल्लसित-चारुचन्द्रकलिकावच्छिखाभासुर, *adorned with a crest, and shining with glimmering rays, like the crescent of the beautiful moon*; मनोरथोपरिरचितप्रासादवापीतटक्रीडाकाननकेलिकौतुकभुग्, *enjoying the pleasures and amusements of places delightfully constructed above, and of ponds, river-sides, and parks*; अवतारित-तीर्थसिद्धशिलानिचित, *taken off, and placed on a stone by the side of the river*; सललदलय-संहतिमेखलोत्थमहारवपुरस्कृत, *drawn by the sound of the various tinkling ornaments on*

their hands, girdles, and feet; दीर्घाह्रस्वसमानीक्षतपूर्ब्बावधिवर्त्तमानकालभयङ्कररज्जुमापितपदमर्दितनदीपालितदेशम्, *placed in a country stretched out in length and smoothed, terrible from the first and hitherto, meted out by a line, trodden under foot, and nourished by rivers.*

SECTION III.

OF VERBS.

Compound verbs are principally formed by prefixing one or more prepositions to the verbal root; as, हृ *steal*, or *do by force.*

अनुहृ, *steal after, imitate.* अपहृ, *steal from, rob.* अभिहृ, *steal before, assault, rob.* अवहृ, *steal off.* आहृ, *attract, prepare, eat.* उद्धृ, *raise up, deliver.* उपहृ, *give.* नीहृ, *freeze.* निर्हृ, *steal out, extract.* परिहृ, *quit, abuse.* प्रहृ, *persecute, strike.* प्रतीहृ, *keep watch.* विहृ, *play, wander about.* संहृ, *kill, destroy.* अभ्युद्धृ, *raise up, deliver.* अध्याहृ, *reason, argue.* उदाहृ, *illustrate.* उपसंहृ, *finish.* निराहृ, *fast.* प्रत्याहृ, *meditate, think abstractedly.* व्यतिहृ, *steal mutually.* व्यवहृ, *be customary.* व्याहृ, *speak.* सम्प्रहृ, *fight.* समाहृ, *unite.*

समुपहृ, *give, collect.* समुदाहृ, *relate.* समभिव्याहृ, *speak in concert.*

Verbs beginning with हृ preceded by a preposition ending with अ or आ require *vriddhy*; those beginning with इ or ओ undergo no change; nominal verbs admit both forms. As, अप+हरति=अपाहरति, *he runs away*; इ+एजते=प्रेजते, *he trembles*; परा+ओखति = परोखति, *he escapes.* एजते and ओखति form exceptions; as, उपैधते, *he encreases a little*; अवैति, *he knows.*

कृ, with उप, परि, and सं, inserts स; with उप, when it means *abuse* or *slander*, it does not insert स. As, उपस्कुरुते, *he transmutes*; उपकरुते, *he abuses.*

कृ with अप in the Middle voice inserts स; as, श्वापस्किरते, *the dog scratches.*

Verbs beginning with न and स in the list of roots do not change them, according to rule, when united with a preposition; as परिनट्, *dance well*; परिसृ, *go round.*

अन् *live*, क्षिप्, क्षिप्—इ *kiss*, क्षिप्—इ *slander*, स्फुर् and स्फुल्, *expand*, and स्कन्द् *go*, have two forms; as, प्राणिति or प्रानिति, निष्फुरति or निस्फुरति. यक्ष् *be able*, क्षिप् *sew*, स्यन्द् *trickle*, and स्वञ्ज् *embrace*, admit of two forms, when the augment अ is prefixed; as, अयक्षत् or अस्यक्षत्.

When ष is changed to न, it is not changed again to its original form after दुर्; as, सद्, *clothe*, नद्धानि, दुर्नद्धानि. The preposition नि, preceded by another preposition, may be changed to ण according to Rule X. page 27; but admits of two forms; as, चित् *know*, प्रतिचेतति or

प्रनिचेनति. With गद् *speak*, चि *collect*, दा *give*, दिह् *mark*, द्रा *sleep*, नद् *sound*, पत् or पद् *move*, पा *eat*, या, वा *go*, मा *measure*, वप् *sow*, वह् *get*, घा *kill*, शम् *quiet*, हन् *kill*, it is always changed; with verbs beginning with क or ख, or ending with ष्, it is never changed. As, प्रणिगदति; प्रनिखदति.

अति and सु when used to express the excellence of an action, अधि and परि when used to signify motion, and अपि when used as a conjunction, do not require स to be changed to ष according to Rule XI. page 28. As, अतिस्तुत, *excellently well praised*; अधिसेवति, *he goes*; अपिसिञ्चति, *he also waters it*.

षिव् *serve*, when inflected, does not again change स to ष after any preposition besides नि, परि, or वि, or in the Indefinite Causal; as, प्रतिसेवति, पर्य्यसीषिवत्. So सद् *move*, with प्रति, सह् *endure*, in the Fut. when इ is not inserted, and ह in the 2d Fut.; as, प्रतिसोदति, निसोढा, and निसोत्स्यति. स्वन् with अव meaning *eat*, and स्तभ्—इ with अव or अप meaning *be strong* or *near*, change the स to ष; as, स्वनति, अवष्वनति; अवष्टभ्नते. Perf विष्टभ्ये.

Some compound verbs are formed by prefixing a noun, adjective, or adverb to the verbs अस् or भू *be*, and कृ *do*. The final अ or आ of the word becomes ई; उ becomes ऊ; and ऋ becomes री. As, कृष्णीभवति, *it becomes black*; लघूकरोति, *he makes* (it) *light* or *short*; मात्रीकरोति, *he makes* (her) *his mother*; वहिष्करोति, *he extracts*.

उरस् *the breast*, चक्षुस् *the eye*, मनस् *the mind*, रजस् *dust*, and रहस् *a desert*, drop the final स्; as, सुमनीकरोति, *he makes it well approved.*

साद् may be added to signify *entirely*; as, काष्ठं भस्मसात् करोति, *he reduces the wood entirely to ashes*; जलसात् सम्पद्यते, *it becomes entirely water.*

Words of more than one syllable, meaning inarticulate sounds, drop the final consonant, and change अ to आ; as, पटपटाकरोति, *it makes the noise pătăt păṭăt.* With इति, पटिति, पटिति, or पटत्पटदितिकरोति.

Numerals ending with तीय or गुण are used with कृ in reference to husbandry; as, द्वितीयाकरोति or द्विगुणाकरोति, *he ploughs twice.* So बीजाकरोति, *he ploughs in the seed*; and सम्याकरोति, *he returns on the furrows.*

There are a few others used with कृ which change their final अ to आ; as, दुःखाकरोति, *he afflicts*; निरुक्षाकरोति, *he takes away a part*; निष्पक्षाकरोति, *he transfixes with a fledged arrow*, or निष्पक्षंकरोति, *he makes leafless*; प्रियाकरोति, *he acts kindly*; भद्राकरोति, *he does well*; शूलाकरोति, *he cooks with a fork*; सत्याकरोति, *he deals truly*; समयाकरोति, *he spends his time*; सुखाकरोति, *he makes happy.*

A few are formed by uniting two Imperative moods together, and changing the final अ of the last to आ; as, अश्नीतपिबता, *eat and drink*; i. e. continue to do so; उत्पतनिपता, *go on jumping up and down.*

The object is sometimes affixed to the 2nd person sing. of the Imperative mood; as, उज्जहिस्सम्ब, *cut off the tuft*, i. e. Again and again I say, Cut off the tuft. भिन्दिलवणा, *Do break the salt.*

SECTION IV.

OF ADVERBS.

Compound adverbs are formed by prefixing some indeclinable word to a noun. When the noun ends with अ, ं is affixed; as, अनुज्येष्ठं, *according to seniority*; अतियौवनं, *when the season of youth is past*; यथान्यायं, *according to what is right*; यावच्छक्यं or यथाशक्ति, *to the utmost of one's ability*; अगामानुपुरोहितं, *he went after the priest.*

A numeral adjective is not unfrequently prefixed, and ए added; as, द्विदण्डि, *with two sticks*; द्विमुषलि, *with two pestles*; उभाञ्जलि, *with both the palms of the hand joined.* उभय, with अञ्जलि, कर्ण, *an ear*, दन्त, *a tooth*, पाणि or हस्त *a hand*, becomes उभा; as, उभाहत्थि, *with both hands.*

Sometimes the indeclinable word is affixed; as, अक्षपरि, *beat at the play of dice*; सूपपरि, *for a few split peas*; यष्टाकापरि, *beat at the play of sticks.* परि is thus

used after एक, द्वि, त्रि, and चतुर् ; as, एकपरि, *beat by one.* अग्रे *before,* अन्तर *within,* पार *over,* and मध्ये *in,* are used before or after the word ; thus काशीमध्ये or मध्येकाशी, *in Kāshē.*

These words after the preposition are often found in the 3rd, 5th, and 7th cases; as, उपकुम्भं, उपकुम्भेन or उपकुम्भे, *near the jar;* आपाटलिपुत्रात्, *from as far as Pātāly-puttra.*

Words ending with घ्—ष् have two forms; as, उपसमिधम् or उपसमिधं, *near the sacrificial wood.* A few ending with a consonant have only the latter form ; as, उपशरदं, *near autumn ;* प्रतिविपाशं, *towards the river Vipās.*

A few ending with a vowel have two forms ; as, अभ्यग्नि or अभ्यग्निं, *near or about the fire ;* उपनदि or उपनदं, *near the river.*

Neuter nouns ending with अन् have two forms; others only one. As, उपचर्म or उपचर्मेन्, *by the leather ;* अध्यात्मं, *over one's self.*

Some few are irregular ; as, जरा, उपजरसं, *nearly worn out ;* अक्षि, अन्वक्षं, प्रत्यक्षं, समक्षं, *evidently ;* परोक्षं, *out of sight;* दृग्, स्वैरं, *voluntarily ;* रजस्, सरजसं, *like dust ;* श्वन्, उपशुनं, *like a dog ;* प्रमृगं or विमृगं *when the deer is past ;* लूनयवं, *when the barley is cut ;* आवत्सरं, *when the year is past.*

PART III.

SYNTAX.

This part of Grammar treats of the connection that exists between the different words in a sentence. It is divided into Concord and Government: the former being the agreement which subsists among the different words or members of the sentence; and the latter, the effect which is produced on one word or member of the sentence by the influence of another.

It is not necessary, in order to explain the nature of the above principles, to discuss them separately; particularly as all the rules which relate to them, may be referred to with much greater facility, by regularly tracing their operation in the different sorts of words used in a sentence.

CHAPTER I.

THE SYNTAX OF NOUNS.

RULE I.

When two connected words allude to the same person or thing, they are put in the same case; when they allude to a different person or thing, one is governed by the other in the Possessive case;—as,

परमेश्वरः पाता, *God the preserver.* वशिष्ठं राजपुरोधितं, *Vŭshishtă the king's priest.* दास्याः पुत्रः, *the son of a slave.* पितुः प्रतिज्ञा, *a father's promise.* प्रभोर्वाक्यं, *a master's word.*

1. All words used to express some accompaniment are put in the Instrumental case; as, भूषाभिः शिवः, *Shĕvă with his ornaments.* तद्धेमकाञ्चनैर्घटैः, *the water with the golden pitchers.* गत्वासुदूरमध्वानं रथयानाश्वकुञ्जरैः, *having gone a long way with the chariots, vehicles, horses, and elephants.* किन्तु कार्य्यं मम राज्यन, *What have I to do with a kingdom?*

2. All nouns used acquisitively are generally put in the Dative case; as, जगतः हिताय, *for the good of the world.* तदभिधानाय, *for the explaining of this.* आद्या क्रीडाय वृद्धत्वे द्वितीयाद्यिर्यते सदा, *the first is for amusement in old age, the second is always honored.*

3. When the cause or reason of any thing is to be expressed by the noun, it is generally put in the Ablative case; as स्नेहात्परमदुःखितः, *greatly troubled on account of his affection.* त्वरिता राजशासनात्, *they were expeditious on account of the king's command.* अनुत्तममहार्घत्वादनर्घत्वादक्षयत्वाच्च, *it is invaluable, because it cannot be stolen, purchased, or destroyed.*

RULE II.

When the noun refers to time or place, or has a simple relation to some other noun used in the sentence, it is put in the Locative case; as,

प्रभातसमये दिवसे च त्रयोदशे, *early in the morning and on the 13th day.* शेते मह्यीतले, *he sleeps on the ground.* न शक्यः प्रसहितुं युधि, *he could not be sustained in the battle.* पाटवं संस्कृतोक्तिषु, *expertness in Sunscrit idioms.* पिशुनवाक्येष्वभिरतिः, *pledsure in the words of tale-bearers.*

1. When duration through a certain space of time is meant, the noun is frequently put in the Obj. case; as, रजनीं षष्ठीं, *on the sixth night.* सर्वे स्वर्गाय लोकाय सहस्रसममासत, *they sat through a* 1000 *years' vow for the heavenly world.* अभक्षयद्भोगिनं वायुमात्रं भुजङ्गवत्, *he like a serpent fed on air alone for a hundred years.*

Sometimes the Ablative is used; as, भुञ्जीया द्व्यहि वा त्र्यहात्, *eat after two or three days.*

2. Nouns which relate to distance of place are used with the verb *to be* in the Nom. case; when they signify a certain space travelled through, they are put in the Obj. case; in all other instances they may be used in the Abl. or Loc. case. As, सोमनाथाच्छतं क्रोशाः कृष्णः, *Crishnă is a hundred miles from Sōmŭnāthă;* भृत्यैरन्वितः क्रोशं, *he was attended by his servants a mile.* भूस्थो योजनलक्षे ऽर्कम्यक्षेत्रक्षद्व्याद्दिशं, *he who is placed on the earth can see the sun at the distance of* 400,000 *miles, and the moon at twice that distance.*

The name of the star under which any thing happens may be in the Instrumental or Locative case; as, रोहिण्या or रोहिण्याममवत् कृष्णः, *Crishnă was (born) under the star Rōhĕnee.*

3. Sometimes the relation of one noun to another is expressed by the Obj. case; as, राघवं स्नेहबन्धनात्, *from the tie of affection to Rāmă.* ब्रह्महत्यामिवाधर्म्यात्समुद्रः, *like Sămŭdră for his wickedness in killing a Brāhmŭn.*

4. When the noun has a relation to a whole clause or sentence, both it and the words which qualify it, are put in the Loc case*; as, विमले सूर्ये सुखं सञ्चारितो मया, *when the sun was clear they were both conveyed over by me in safety.* वृद्धे दशरथे राज्ञि त्वां दृष्ट्वा पुत्र जीवामि, *since the king Dŭshŭrŭthă is dead, seeing thee, O son, I live.*

There are instances in which the Nominative is used instead of the Locative; as, सूतनन्दनः॥ तमाश्रममनुप्राप्तं नैमिषारण्यवासिनां। चित्राः श्रोतुं कथास्तत्र परिवव्रुस्तपस्विनः॥ *when the son of Sūtă had arrived at the hermitage of those who inhabited the wood Noimeshă, the sages there surrounded him to hear his wonderful words.*

CHAPTER II.

THE SYNTAX OF ADJECTIVES.

RULE III.

Adjectives, and words used adjectively, must agree with the nouns which they qualify, in gender, number, and case; as, भद्रः नरः, *a good man.* सुन्दरी नारी, *a beautiful*

* This, which is commonly called the case absolute, might with much greater propriety be called the case dependant.

woman. उत्तमं कुलं, *an excellent family.* को हेतुः, *what cause?* अयं हेतुः, *this cause.* यत् कारणं, *which reason.* एताः स्त्रियः, *these women.*

1. When two or more nouns of different genders occur in the sentence, the adjective must agree with that to which it stands the nearest. Care is not always taken to place the leading gender nearest. As, स्त्री पुमान्वापि कृतान्तबलमोहितः, *a man or woman infatuated by the power of fate.* एवं निद्रा मया लब्धं स्त्रीवितानि सुखानि वा, *can sleep or any earthly comforts be enjoyed by me?* अहञ्चैव मदीयाश्च सर्व्वे तव वशानुगाः, *both I and mine are all subject to you.* उद्वेगः कलहः कण्डूः सेव्यमानाच वर्द्धते, *grief, quarrels, and the itch, increase by being indulged.*

2. If the nouns are of different genders and numbers, and the qualifying word is not near to them, it takes the leading gender, and agrees with them all collectively; as, वृद्धौ च मातापितरौ साध्वी भार्य्या सुतः शिशुः। अष्टकार्य्यशतं कृत्वा भर्त्तव्या मनुरब्रवीत्। *Munoo has said, "An aged father and mother, a faithful wife, and an infant son, must be supported, even if it is by doing a hundred wrong things."*

3. When the several nouns are of the same gender, the adjective may agree with them all collectively, or with each individually; as, प्रवोजयितानुमन्ता च ते चैते सर्व्वे स्वर्गनरकभोक्तारः or सर्व्वः स्वर्गनरकभोक्ता, *the instigator, the encourager, and the perpetrator, will all go to heaven or hell.*

4. Adjectives frequently supply the place of substantives, the substantive which they qualify being understood: as, स्वामी सर्व्वेषां, *the lord of all*, i. e. सर्व्वेषां भूतानां, *of all creatures*. सर्व्वे तं निरभर्त्सयन्, *all reproached him*. सर्व्वस्य लोचनं शास्त्रं, *the shāstrā is the eye of every one*. वरमेकः गुणी पुत्रः, *one distinguished son is a good (thing)*. नहि शक्यते शोषयितुं सर्व्वाः सरिद्भ्यः, *it is impossible to dry up the waters of*

5. When the substantive is not expressed, the adjectives, &c. agree with those words which supply its place: as, कश्चित् एवम्भूतो विद्वान्, *Is any one so wise?* अस्माकं चैतत्कुजुषामायुः परं क्षीयते, *the life of us enjoying pleasure passes away agreeably*. रूपयौवनसम्पन्ना विशालकुलसम्भवाः विद्याहीना न शोभन्ते, *They who are possessed of beauty and youth, and they who are of honorable parentage, are still deformed if destitute of learning*.

6. Words qualifying a whole sentence are frequently put in the singular number, neuter gender: as, वेत्थ त्वं तत् सर्व्वं, *thou knowest all these* (i. e. the pūrānās and holy shāstrās before enumerated). रहस्यभेदयाच्ञा च नैष्ठुर्य्यं चलचित्तता। क्रोधो निःसत्यता यस्मैतन्मित्रदूषणं॥ *divulging a secret, begging, cruelty, instability, anger, falsehood, gaming, these are faults in a friend*.

RULE IV.

Adjectives used comparatively require the Ablative; those used superlatively or partitively require the Possessive case; as,

नहि रामात्प्रियतरो ममास्ति भुवि कश्चन, *There is no one in the world dearer to me than Rāmā.* एकाङ्गहीनं शस्त्रेण जीवितं मरणादरं, *Life, deprived of one member by a weapon, is better than death.* मनुष्याणां शूरतमः, *the bravest of men.* पञ्च नावां शतानि, *five hundred of the boats.* शतसहस्राण्यश्वानां समारूढानि, *a hundred thousand of the horses were mounted.*

1. Adjectives in the positive state have the same government as those in the comparative and superlative degrees, when they have a comparative or superlative idea attached to them: as, प्रेष्याच्च कः परः, *and who is lower than a servant?* कोमूढः सेवकादन्यः, *who is a greater fool than a servant?* विवादान् द्विगुणं दमं, *a fine double the value of the thing in dispute.* पूर्वः कृष्णाद्रामो ऽपरो गदः, *Rāmā was before Crishna, Gădā after him.* सरिताम्वरः, *the chief of rivers.* वाग्विदाम्वरः, *one of the first rate orators.*

2. For the Ablative, the Instrumental is sometimes used; and instead of the Possessive, the Locative: as, मम प्राणैः प्रियतरः, *he is dearer to me than life.* पुंसानुजः, *younger than the man.* मेरुः

कृपालुषु, *he is the chief of the merciful ones.* क्रोशेष्वयुतं, *ten thousand miles.* नृषु शूरतमः, *the bravest of men.*

3. वरं and न are frequently used to express comparison, and supply the place of the comparative degree; as, वरं वासोरण्ये न पुनरविवेकाधिपपुरे, *a dwelling in the wilderness is good, but not so one in the city of an ignorant ruler.* अजातमृतमूर्खानां वरमाद्यो नचान्तिमः, *the unborn, the dead, and the fool; of these the former are better than the last.*

In some instances the last noun is in the Instrumental case; as, वरमेकोगुणी पुत्रो न च मूर्खशतैरपि, *one good son is better than a hundred foolish ones.*

अधिक, *more,* takes the Ablative, Possessive, or Locative; as, कुडवान् or कुडवे ऽधिकः प्रस्थः, *a prŭsthă holds more than a cŭrŭvă.* तेषामप्यधिकामासाः पञ्च च द्वादशक्षपाः, *five months and twelve nights more than those (years).*

RULE V.

Adjectives expressive of some peculiar quality, require the Locative case; others require the Possessive; as,

कण्ठे कालः, *black in the throat.* गृहे प्रगल्भः, *active at home.* वेदेऽधीती, *he is learned in the Vaidă.* लक्ष्म्याः कामुकः, *desirous of prosperity.* सुखानामुचितः, *worthy of happiness.* सर्वस्वशः or सर्वशस्त्वदनुगः, *subject to thee.* सामान्यमेतत्

पशुभिर्नराणां, *this is common to men with the brutes.* सम्मतः सर्व्वलोकस्य सः, *he was beloved by all people.*

1. Adjectives signifying *fulness* or *want*, and those which are used to express some defect in the body, require the Instrumental case; as, वरमवारीणापूर्णं घटं, *a jar full of good water.* फलैरभुः, *coveting fruit.* पिता च माता च शून्या पुरमिदं मम, *this city is destitute of my father and mother.* अक्ष्णाकाणः, *blind of one eye.* पादेनखञ्जः, *lame in the foot.* गृध्रेणकुब्जः, *bent in the back.*

2. Adjectives expressive of likeness, equality, and a few others, admit either the Instrumental or Possessive case: as, त्वया तुल्यः or त्वयासमः, *he is like thee.* तस्यानुरूपः, *like him.* चन्द्रस्य कल्पः, *like the moon.* सर्व्वैस्समः, *he is equal to all.* सुखानामुचितस्येव दुःखैरनुचितस्यच। *respecting him who is deserving of happiness and not of misery.*

उत्सुक *anxious,* and प्रसित *attentive,* take the Instrumental or Locative case; as, केशैः or केशेषु प्रसितः, *attentive to his hair.*

कुशल. निपुण *expert,* व्यापृत *appointed,* प्रभव *produced,* and साधु *virtuous,* take the Possessive or Locative case; as, केलेः or केलौ कुशलः, *expert at play, &c.*

3. Adjectives formed from Opt. verbs require the Obj. case; as, पितरं द्रिदृक्षुः, *desirous of seeing his father.* निदेशं दित्सोः, *anxious to give orders.* श्वापदं चिचिक्षिषोः, *wishing to kill some quadruped.*

CHAPTER III.

THE SYNTAX OF PRONOUNS.

RULE VI.

Pronouns must agree with their antecedents, or the words for which they stand, in gender, number, and person; as,

देशं भरद्वाजो यमवर्णीत्, *the country which Bhúriduája mentioned.* धर्मशास्त्राणि यानि वेद, *the shastrăs which he knows.* पिता वैरी येन बालो न पाठितः, *that father is an enemy by whom the child is not instructed.* कन्न वशीकुरुते, *whom does she not subdue?* यत्त्वमिच्छसि गन्तुं, *thou who desirest to go.* एवं यो नरः कर्तुमिच्छति, *the man who desires to act thus.*

1. When the relative and antecedent correspond with each other in the sentence, the relative is generally placed first, and in some instances the antecedent is omitted: as, यो भक्तिं करोति स ईश्वरमाप्नोति, *he who believes, finds God.* यो भिक्षां दास्यति स स्वर्गं यास्यति, *he who gives alms, will go to heaven.* यच्च रामं न पश्येत्तु यञ्च रामो न पश्यति। निन्दितः सर्व्वलोकेषु, *he who could not see Rămă, and whom Rămă did not see, was despised among all the people.*

2. The Relative pronoun is sometimes used like an Adjective pronoun of the indefinite kind; as, यत्रचे भाजने क्षिप्तः, *placed in some new vessel.* यो यदिच्छति, *whatever any one wishes.*

3. When not particularly emphatic, the Personal pronouns may be omitted at the pleasure of the writer, the terminations of the verb being always sufficient to express the different persons; as, करोमि, *I do.* करोषि, *thou doest.* करोति, *he does.* कुर्वन्ति, *they do.*

4. तद् is frequently used as a Demonstrative pronoun, in which case it is often equivalent to a definite article; as, स राजा चिन्तयामास, *the king reflected.* सच वृद्धपतिरब्रवीत्, *and the aged husband said.*

In poetry it is not always particularly emphatic; as, सेा ऽहं, *I.* स रामः पितरं कृत्वा प्रदक्षिणं ययौ, *Rāmá, having circumambulated his father, departed.*

5. The Possessive case of the Personal pronouns is commonly used in preference to the Adjective pronoun of the Possessive kind, and is governed by the noun with which it is connected; as, मदीय or मम वाक्यं, *my word.* तस्य धनं, *his wealth.*

6. The Reciprocal pronoun, when used as a nominative, is of the third person, and when used to express great respect, is put in the plural number; as, दान धर्मादिकं करोतु भवान्, *do thou practise cha-*

rity, virtue, &c. भवद्भ्यो धर्म्म श्रोतुमिहागतः, *I am come hither to hear of virtue from thee.*

CHAPTER IV.

THE SYNTAX OF THE VERBS.

RULE VII.

A verb must agree with its Nominative case, expressed or understood, in number and person; as,

अहङ्ख्यामि, *I declare.* ब्रूहि नः, *do thou tell us.* स इदंवचनमब्रवीत्, *he spoke this word.* ऋषय ऊचुः, *the sages said.* कोवा न शृणुयात्, *who has not heard?* उत्सवे व्यसने चैव यस्तिष्ठति स बान्धवः, *he is a friend who is faithful both in prosperity and adversity.*

1. When two or more nouns are joined together by a copulative conjunction, they must have the verb in the plural; but when joined together by a disjunctive conjunction, or a preposition, they must have it in the singular: as, कैकेयी च सुमित्रा च कौशल्या च यशस्विनी । ययुः, *Koikaiyē, Sūmitrā, and the renowned Cowshālyā followed.* स्त्री पुमान् वा सु-

यद्विद्वांसि न वेत्ति, *neither woman nor man, however wise, knows.* अहं रामो ऽथवा राजा लक्ष्मणो वा मरिष्यति. *therefore either I, or Rāmă, or the king, or Lăkshmănă, shall die.* अयम्वशिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति. *the divine Văshisthă, together with the Brāhmăns, is waiting.*

2. The verb *to be*, and verbs passive when used denominatively, admit a nominative case before and after them; in affirmative sentences the verb *to be* is generally omitted. Aऽ, एष चास्ति षष्ठो मासः. *and this is the sixth month.* राज्ञः प्रजापालनं परमधर्मः. *the preservation of his subjects (is) the most important duty of a king.* दृश्यन्ते सर्व्वलोहानां निसर्गात्तन्तुवर्द्धनाः । भयाल्लोभाच्च मूर्खाणां सङ्गतं दर्शनान्मतं ॥ *the union of all metals (is) from their ductility; of beasts and birds from instinct; of fools from fear and avarice; of good men from experience.* श्वा क्रियते राजा, *a dog is made king.*

RULE VIII.

Transitive verbs, whether Common, Active, or Deponent, govern the Objective case; as,

छिन्धि मम बन्धनं, *cut asunder my bonds.* राज्यं प्रदाय, *receive the kingdom.* देशं यान्ति, *they*

blew the shell. कं श्रीर्न दर्पयति कं न निघ्नन्ति मृत्युः, *whom does not prosperity elate? whom does not death destroy?* सत्वरं त्रायस्व मां, *save me quickly.* यद्वृत्तं तदशेषतः आचचक्षे, *he related minutely all that happened.*

Verbs meaning *to be, become, be ashamed, be agreeable, be pure, be afraid, be old, be mad, be weary, be foolish, be angry, be proud, play, shine, stand, lie, sit, dwell, awake, sleep, increase, decay, enter, go out, live, die, laugh, cry, fly, flee, rise, set, run, wander, bathe, sink,* and *fight,* are intransitive, and do not govern the Objective case.

1. आस्, *sit,* with अधि or उप; क्रुध्, *be angry,* with any preposition; वस्, *dwell,* with अधि, अनु, आ, or उप; विश्, *enter,* with अभि, नि, or प्र; शी, *sleep,* and स्था, *stand,* with अधि, govern the Objective case. As, अध्यास्ते नगरं, *he dwells in the city.* शिष्यमभिक्रुध्यति गुरुः, *the teacher is angry with the scholar.* मामनुवत्स्यति, *he shall dwell with me.* धर्म्मानभिनिविशते, *he enters on the practice of virtue.* शय्यामधिशेते, *he sleeps on the bed.* अधितिष्ठति सर्व्वं, *he presides over all.*

2. Verbs of motion govern the Objective case: as, गतवानस्मि तं देशं, *I went to that country.* गृहं जग्मुः, *they went home.*

3 Verbs of motion with a noun in the Objective often supply the place of other verbs; as, ध्यानं जगाम or ध्यायौ, *he meditated.* साधोर्मनो न बलि चिकीर्षां,

the mind of the good undergoes no change. साधवः सुहृदं. *the family arrives at honor.*

4. Some verbs are accompanied with their corresponding nouns in the Objective case; as, ददति ददानं ददं, *they lamented* (or *made*) *a great lamentation.* गीतं गायति, *he sings a song.*

5. Verbs meaning *remember*, *pity*, *desire*, and *abound*; those having the agent of the verb and the verb itself formed from a root signifying some disease, and a few others, take the Objective or Possessive case; as, मातरं or मातुः स्मरति, *he remembers his mother.* पुत्रं or पुत्रस्य नाथते, *she desires her son.* रोगो रुजति चौरं or चौरस्य, *the disease affects the thief.* चौरं or चौरस्य क्षिपन् गच्छति, *killing the thief he departs.* उदकं or उदकस्योपस्कुरुते, *he changes the quality of the water.*

6. The ellipsis of the verb is admissable in cases where it is easily supplied; and in such cases, being understood, it has the same influence as though expressed; as, मितं ददाति हि पिता मितं भ्राता मितं सुतः, *A father gives only a limited (pleasure), a brother only a limited (one), and a son only a limited (one).*

RULE IX.

Transitive verbs when formed into Causals, and verbs which signify imparting to, or the contrary, govern two Objective cases; as,

भक्तांस्तत्त्वमबोधयत्, *he made the worshippers understand true wisdom.* अस्पर्शयमहं पुत्रं तं मुनिं, *I made the sage touch his son.* गोपालानन्वशात् केलौ, *he instructed the herdsmen in play.* भरतं वाक्यमब्रवीत्, *he addressed his discourse to Bharata.* मुमोष पुत्रांश्च तत्, *and he concealed it from his sons.* ममन्थामृतमम्भोधिं, *he churned nectar from the sea.* तमर्थये ऽहं मोक्षं, *I supplicate of him liberation.* वार्त्ताः पप्रच्छ वल्लवान्, *he asked of the herdsmen the news.*

1. Intransitive Causals take only one Objective case, and Transitives in some instances have only one expressed; as, सूर्य्यः शालिं शोषयति, *the sun dries the corn.* कश्चित्त्वमभूतो विद्वान् यो मम पुत्राणां पुनर्जन्म कारयितुं समर्थः, *Is there any so wise as to be able to effect the second birth of my sons?*

2. Some Causal verbs in the Active voice have a Passive signification, and take an Instrumental and Objective case, instead of two Objectives; as, रामः कपिभी रिपूनादयत्, *Rāmă caused the foes to be devoured by the monkies.* अय् *go, bring,* क्रन्द्

weep, खद् *eat*, ग्रह् *take*, शब्दाय् *sound*, and ह्वे *dare*, are used in this manner.

कृ *do*, and हृ *take*; also अभिवद् *prostrate*, and दृश् *see* in the Middle voice, have two forms; as, राघवः कपीनकारयत् सेतुं, *Rāmă made the monkies build a bridge*; or सेतुमकारयत् वानरैरपि राघवः, *Rāmă caused a bridge to be made by the monkies.*

भृ *take*, and स्पृह् *desire*, in the Causal take a Dative case; as, धारयते सर्व्वं सङ्घः, *he holds all for the good.*

3. Verbs of esteeming take two Objective cases, or an Objective of the person and Dative of the thing; as, न त्वा तृणं or तृणाय मन्ये ऽहं, *I do not value thee a straw.* अन्न *food*, काक *a crow*, नौ *a boat*, शुक *a parrot*, शृगाल, *a jackall*, are used only in the Objective case; as, न त्वा काकं स मन्यते, *he does not value thee a crow.*

4. Verbs meaning *to barter* may take two Objective cases, or an Obj. of the thing and Inst. of the weight, measure, or quantity; as, द्विद्रोणं or द्विद्रोणेन क्रीणाति धान्यं, *he purchases the grain by two drōns (at a time.)*

RULE X.

Any verb may admit the Instrumental case of the word, which is expressive of the instrument by which, or of the manner in which, the action is performed; as,

जघान वाणेनैकेन, *he killed him with an arrow.* पुरुषकारेण यत्नं कुर्य्यात्, *he should do his endeavour with vigour.* दारान्धनैः, *he should save his wife by his wealth.* महता स्नेहेन कालोऽतिवर्त्तते, *the time passed away with great affection.*

1. Transitive verbs may take an Objective case with the Instrumental; as, तर्पयामास राजानं सलिलेन, *he refreshed the king with water.* आत्मौपम्येन भूतानां दयां कुर्व्वन्ति साधवः, *the good shew compassion to all beings, through comparing them with themselves.*

2. Verbs meaning *to fill, satisfy,* or *please,* take the Instrumental, sometimes the Possessive case; as. नृपेस्त्वं येन केनचित्, *thou canst be pleased with any thing.* भोगेन or भोगस्य तृप्तो ऽसि, *he is full of enjoyment.*

दिव्, *play,* takes the Instrumental or Objective case; as, अक्षैः or अक्षान् दीव्यति, *he plays at dice.*

RULE XI.

All verbs take the Dative case of the object to which any thing is communicated; as,

मित्राय ददातु, *let him give to his friend.* सातमेतिष्ठते, *she told him her mind* [illegible], *it is agreeable to me.* आचचक्षे त्वां तमे भयं. *I related to him the fear.* विभीषणाय राज्यं प्रत्यशृणोत्, *he promised the kingdom to Vibishana.*

1. Verbs of the above description generally take two cases, the Dative, and sometimes the Loc. of the person, with the Obj. of the thing. As, ब्राह्मणभ्यो धनं ददौ, *he gave wealth and jewels to the Brāhmans.* यस्त्वं ज्येष्ठे भ्रातरि एतां ददासि, *thou who desirest to give the country to the prince, thine elder brother.*

2. Verbs meaning *to slander, be angry with, hate* or *envy, conceal* or *injure*, take the Dative case; as, अभ्यसूयन् कुप्यन्ति स्पर्धन्ते द्रुह्यन्ति यस्मै, *whom they slandered, was angry with, envied, concealed and abused.*

3. With the verb *to be*, the object may be in the Dative or Possessive case: as, भद्रं or भद्राय भूयात्, *may happiness be to (or of) the good.*

RULE XII.

Every verb admits the Ablative case of the person or thing from which any thing proceeds; as,

ग्रामाद्व्रजति, *he goes from the village.* हर्म्यात्पश्यति, *he looks from the palace.* लोभात् कामः प्रजायते, *from covetousness springs lust.* नेत्राभ्यामश्रु मृज्यते, *she wiped the tear from her eyes.* उपाध्यायादधीते, *he acquires knowledge from his tutor.*

1. Verbs expressive of fear or subjugation take the Ablative case: as, उद्विजते यथा मर्षान्नरादनृतवादिनः, *they dread a liar as they do a serpent.* दुःखादभिभूयते, *he is overcome by distress.*

2. With some verbs the Ablative case of a noun, &c. is used instead of an adverb; as, उवाच नं प्रसादात्, *he addressed him kindly.* कस्माद्धेतोरत्रागतोऽसि, *wherefore are you come hither?*

RULE XIII.

When two words of different significations are connected together, the verb requires the latter or connected word to be in the Possessive case; but when the simple relation of one to the other is expressed, the latter must be in the Locative case. As,

मनस्येकं वचस्येकं कर्म्मण्येकं महात्मनाम्, *There is a unity in the designs, words, and actions of*

noble minds. ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत, *teachers may tell a secret to a beloved disciple.* इति शुश्रुम धीराणां ये नस्तद्व्यचक्षिरे, *this we have heard of the wise, who have declared it unto us.* वस्त्रेषु रजकमवधीत् कृष्णः, *Crishna killed the washerman for the clothes.* न मां क्षिपेदाक्षंस मे गुणं, *don't describe my excellencies to me.* अद्यैव त्वां मधर्म्मात्मा यौवराज्येऽभिषेक्ष्यति, *to-day the virtuous one will inaugurate thee for the regency.*

1. In some cases the first noun is included in the verb, or supplied by some other word or clause connected with it; as, समिधो यजति, *he makes a sacrifice of* (or *by*) *the wood.* उदकमुपस्कुरुते वैद्यः, *the physician changes the quality of the water.* कुरु त्वास्या यथामति, *do what you please to her.* वक्तुं शुश्रूषमाणानर्हस्यनुपवर्णितुं। यस्यावतार मृतानां क्षेमाय च भवाय च। *O! thou art able to describe to us, desirous of hearing, him whose incarnation is for the welfare and happiness of all beings.*

2. When the connection or relation exists between the agent and object of the verb, the object is still put in the Poss. or Loc. case; as, भक्तानामनुगच्छन्ति मुक्तयः स्तुतिभिः सह। *liberation and praise attend the worshippers.* मातृवत् परदारेषु परद्रव्येषु लोष्टवत्। आत्मवत् सर्व्वभूतेषु यः पश्यति स पण्डितः॥ *he who looks up-*

on another's wife as his mother, upon another's wealth as a clod of earth, and on all creatures as himself, is a wise man.

It is the opinion of many Pundits, that the Possessive case may be used optionally for the Objective; and occasionally for the Instrumental or Dative.

RULE XIV.

One verb governs another that is constructed with it, or depends upon it, in the Infinitive mood; as,

प्रसादं कर्तुमर्हसि, *thou oughtest to shew favour.* प्रष्टुं समुपचक्रमे, *she began to enquire.* सायाह्ने क्रीडितुं यान्ति, *they go to play in the evening.* दूता गच्छन्तु तानानेतुं, *let messengers go to bring them.* विषमे सार्थहीने च नाहं जीवितुमुत्सहे, *in a dangerous road, and without a companion, I cannot endure to live.*

1. The Infinitive is frequently used in construction with adjectives and participles, the governing verb being understood; as, व्याख्यातुं कुशलाः केचिद्ग्रन्थं धारयितुं परे। *some are clever in explaining, and others in retaining the contents.* यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि, *who could not be sustained in the bat-*

tle by all the gods and infernals. किमिदानीं कर्त्तुमुचितं, *what is now proper to be done?*

2. Words signifying capability or fitness, instead of the Infinitive mood, sometimes take a noun in the Dative or Possessive case; as, गमनाय or गमनस्य शक्तः, *capable of going.*

3. In some instances the Infinitive is omitted, in others the word that governs it; but this omission takes place only where the word may be easily supplied from what has preceded. As, यदेतन्मयोपदिष्टमनुतिष्ठसि, *thou ongbtest (to do) what is consistent with my wishes.* राज्ये मामभिषेक्तुमर्हति महाराजो बान्धवः, *the great king, who is supreme, (is able) to put me in possession of the kingdom.*

RULE XV.

Passive verbs require the Instrumental case of the agent by which, or of the manner in which, the action is performed; as,

रिपुणा बबन्धे, *he was bound by the enemy.* येनेष्टं तेन गम्यतां, *let it be sought by him who desires it.* धार्य्यते सद्भिर्द्विजातिभिः, *which is received by the twice-born.* प्राणैर्विमुच्यते, *he is left by life,* (i. e. he is dead.) दाता क्षमी गुणग्राही स्वामी दुःखेन लभ्यते, *a beneficent, compassionate,*

and virtuous master, is with difficulty obtained.

1. In some instances the Possessive case is used instead of the Instrumental: as, निन्द्याम्यहं कर्म्म कृतं पितुर्मम, *I must blame the deed which was done by my father.*

2. Some Passive verbs take two Instrumental cases, one of the person by whom, and the other of the thing by which, the action is performed; as, बाणेनाहमेन मया, *he was killed by me with an arrow.*

परिक्री takes either the Instrumental or Dative of the thing: as, भक्त्या or भक्तये मुक्तिः परिक्रीता सद्गुरुः, *liberation was purchased by the good with faith.*

3. Such verbs as take two Objective cases in the Active or Middle voice may take one of them in the Passive: as, कौसल्या कुशलञ्च वक्तव्या त्वया, *Cowshályá must be inquired of by thee respecting her welfare.*

4. Intransitive verbs in the Active are sometimes used with a Passive signification, in which case they have the same government as Passive verbs; as, उद्यमेन हि सिध्यन्ति कार्य्याणि न मनोरथैः, *Works are accomplished by exertion, and not by wishes.*

5. Verbs of motion are generally used in the Passive with an Active signification, and have the agent in the Nom. case; as, सोपि स्वशिबिरं प्रविष्टः,

he again entered into his own hole. अथ प्रातः सर्वे यथाभिमतदेशं गताः, *then in the morning they all went to whatever place they pleased.*

6. Impersonal verbs, being always the same as the 3d person singular of the Passive, have the same government as the Passive; as, उच्यते मया, *it is said by me.* तेन कथ्यते, *it is related by him.*

Those which signify *to pity* or *remember*, take the Instrumental case of the person, and the Possessive of the thing; as, भक्तस्य दृश्यते देवदत्तेन, *Pity is exercised by Daivădăttă to the believer.*

RULE XVI.

Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed; as,

मृगः स्वेच्छया भ्राम्यन्, *a deer wandering at his pleasure.* भार्य्या प्रियं वदन्ती, *a wife speaking pleasantly.* इत्यालोच्य उपसृत्याब्रवीत्, *thus resolving, and going near, he said.* स विश्वं क्षपयन्, *he was making the universe.* तच्छ्रुत्वा तेन उक्तं कोयमायाति, *hearing this it was enquired by him, Who is this that is come?* सर्व्वभूतहिते रतः सः, *he was devoted to the good of all creatures.*

1. The Indeclinable and Present participles are used instead of verbs in the former part of a clause or sentence; as, अत्र सरसि स्नात्वा सुवर्णकंकणं गृह्यताम्, *having bathed here in this river, receive this fine gold chain.* अवलोक्य इतस्ततो ऽन्विष्यन् तथाविधं दृष्ट्वोवाच, *observing, searching in every direction, and seeing his condition, he said.*

2. Participles are frequently used instead of verbs in the last clause, or at the end of a sentence; sometimes with the addition of the auxiliary verb *to be*, but generally without it. As, कस्मात्त्वमनागतो ऽसि सबलः, *why hast thou not come hither with thine army?* किमर्थञ्चापि निक्षिप्य दूरे बलमिहागतः, *wherefore, leaving the army at a distance, hast thou come hither?* यां राज्ञो वैशम्पायन उक्तवान्, *(we wish to hear the account) which Voishámpáyaná related to the king.*

3. Participles of the 1st Future tense govern the Instrumental or Possessive case; as, नवानुचरेण मया सर्व्वथा भवितव्यं, *it is altogether necessary for me to accompany thee.* मनसापि नैतत् कर्त्तव्यं, *this ought not to be done indeed by the mind.* वनमिदमपूर्व्वैरत्यद्भुतैश्च श्वापदैरुषितं अतो ऽस्माभिः त्याज्यं, *this wood is inhabited by unheard of monsters; we must therefore leave it.* सेवाधर्म्मः परमगहनो योगिनामप्यगम्यः, *the duty of servants is exceedingly difficult, and is even impracticable by ascetics.*

4. The Indefinite Passive Participles are sometimes used in the Neuter gender as nouns; as, जीवितं, *life;* भाषितं, *language;* युक्तं, *union.*

CHAPTER V.

THE SYNTAX OF ADVERBS.

RULE XVII.

Adverbs, except in a few instances, have no government of case or tense, nor any definite situation in the sentence; as,

अतिकरुणं रुदन्ति, *they weep bitterly.* मेतिं एनैः, *he sings slowly.* रक्षितव्यं सदा वाक्यं, *your word must always be kept.* भद्रमस्तु हि वः सदा, *may good ever attend you.* श्वस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः, *go thither to-morrow, stay to-day with your counsellors.* स पतति यदा शोकसहने। तदा भृत्ये दोषान् क्षिपसि न निजं वेत्त्यविनयं, *when he falls into great distress, then he throws all the blame on his servants, and does not consider his own obstinacy.*

1. A few adverbs have the same government as the adjectives from which they are formed;

as, न किञ्चिन्मम कर्त्तव्यं तवान्यत्राभिषेचनात्, *nothing can be done by me besides thy installation.*

अलं *in vain*, and खलु *only*, are used with the Instrumental case or the Indeclinable past participle. अलं, meaning *enough*, requires the Dat.; नाना, *variously*, and पृथक् *separately*, take the Obj. Inst. or Abl.; ऊर्द्ध, meaning *after*, takes the Abl. As, अलभोजनेन or अलं भुक्त्वा, *having eaten in vain.* अलं मल्लाय, *enough for a strong man.* विश्वेनहि पृथक् ब्रह्म न नाना तेन तत् पुनः। *God is distinct from the universe, but it is not separate from him.* प्रातःकालादूर्द्ध मध्याह्नकालः, *after morning is mid-day.*

2. Some few adverbs affect the tenses of the verbs:—

(1.) स्म changes the present tense into the past; पुरा and यावत् change it to the future, in signification. As, हन्तिस्म, *he killed.* पुरा दृश्यते कल्की, *Kŭlkee will first be seen.*

(2.) कदा and कर्हि *when?* may be used with the Present or 2d Future to signify future time; as, कदा तं पश्यामि or द्रक्ष्यामि, *when shall I see him?*

(3.) कथं *why?* and जातु *perhaps*, with the Present of the Indicative, and a particle of affirmation with the 2d Future, signify either present, past, or future time; as, कथं तं निन्दसि, *why doest thou, didst thou, or wilt thou despise him.* त्वं किञ्चित्तं निन्दिष्यसि, *thou certainly doest, &c. despise him.*

(4.) मा is used with the Imperative and Precative moods, and with the Indefinite and 2d Future tenses; as, मागच्छ, *don't go.* मास्म धर्मे मनो भूयात्, *may his mind*

never be fixed on virtue. मास्म तं द्राक्षीत्, *may he not see him.* मा चिरंस्युनि सुखं, *may pleasure never cease.*

(5.) मास्म is sometimes used with the Imperfect and Indefinite; as, मास्म भवदुःखं, *may trouble never be.* मास्म कार्षीत् सतां धर्मं, *may he never act the part of the good.* In such instances as the above the augment of the Imperfect and the Indefinite is dropped.

3. Though the adverbs have no invariable position in the sentence, it will be found in a majority of instances that they precede the words which they qualify.

(1.) When they are placed in opposition to each other, they generally have a corresponding situation in the sentence; as,

यस्माच्च येन च यथा च यदा च यच्च। यावच्च यत्र च शुभाशुभमात्मकर्म।
तस्माच्च तेन च तथा च तदा च तच्च। तावच्च तत्र च विधाद्रुदयादुपैति॥

From what, and by what, and how, and when, and what, and how much, and where any good or bad action exists; from that, and by that, and so, and then, and that, and so much, and there it springs, from the influence of a superior power. यावन्मे दन्ता न चलन्ति तावच्चं यावं छिनद्मि, *as long as my teeth do not fail, so long I will gnaw your bonds,* i. e. I will gnaw *while* my teeth last.

(2.) यावत् and तावत् are sometimes used alone; as, विजयस्व भवं नः राजा राजपुत्र महायशः। प्राप्नोति नापदं यावदिदं राष्ट्रमराजकं। *do thou, O great prince, be our king to-day, before some calamity befalls this our destitute kingdom.*

(3.) तदा, यथा, and तथा are frequently reserved till the close of the line in poetry; रामद्रविणकांक्षिणः प्रयतमुद्दिना-

सदा। *then desirous of seeing Rāmā, and full of joy, they proceeded.* क्रियाः सर्व्वा विनश्यन्ति ग्रीष्मे कुसरिता यथा। *their deeds all perish, like an insignificant rivulet in the summer season.*

(4.) यथा is sometimes used for *than* after the comparative degree of an adjective; as, न ह्यतो धर्म्मचरणं किञ्चिदस्ति महत्तरं। यथा पितरि शुश्रूषा तस्य वा वचनक्रिया॥ *there cannot be a greater act of virtue than obedience to a father, or the fulfilment of his word.*

4. Two negatives are equivalent to an affirmative; as, वदन्ति नाखण्डतां, *they say* (respecting spirit) *that there is not an indivisibility*, i. e. it is divisible. प्रातः समाचरेत् स्नानमनालोहितभास्करे, *he should bathe in the morning, when the sun has not an unerimson-like hue.*

अ is often used in composition with participles for न; as, अपश्यन् दयितां भार्य्यां पपच्छ विषसाद च। *not seeing his beloved wife, he inquired, and wassad*

CHAPTER VI.

THE SYNTAX OF PREPOSITIONS.

RULE XVIII.

Separable Prepositions govern the Possessive case; as,

तस्य पश्चात् ययौ तदा, *then he went after him.* सर्व्वे सर्व्वदा मम अग्रे प्रशंसन्ति, *all of them are always praising you before me.* मातुः समीपं धर्म्मात्मा प्रविवेश, *the just one entered into the presence of his mother.* तदा तु बद्ध्वा भ्रुकुटीं भयो मध्ये तमब्रवीत्, *then putting on a dreadful frown, he addressed him.*

1. Of the prepositions enumerated page 150, the first class govern the Objective case; the second, the Instrumental: and of the third, आरात् takes the Ablative; अन्ते the Obj. or Abl.; अधः, कृते, and बहिस् the Obj or Poss.; and विना the Obj. Inst. or Abl. As, लोकानध्यधि, *in the worlds.* लोकानूर्ध्वंपरि, *above the worlds.* नास्तीह त्वां सुखं, *there is no happiness without thee.* तेन सह गच्छ, *go with him.*

2. Those signifying *far from* or *near to*, may take the Poss. or Abl. case; as, यः परमेश्वरस्य or परमेश्वरात् दूरं स पापस्य or पापाद्दूरिकं, *he who is far from God, is near to sin.*

3. The prepositions are frequently compounded with the noun, and the case which they govern omitted; as, बालकं समीपमगच्छन्, *they went before with the child.*

They are sometimes used alone without the case which they govern; as, सर्व्वैव मृत्युर्व्रजति सह मृत्युर्निषीदति। अतो मुहूर्त्तमप्यत्र सह मृत्युर्निवर्त्तते॥ *death travels with us,*

death resides with us, and having gone to the greatest distance, death returns with us.

अति *beyond*, अभि *before*, and प्रति *to*, are sometimes used as separable Prepositions with the Obj. case; अप and परि meaning *without*, आ meaning *as far as*, and प्रति meaning *far*, with the Ablative case; अधि meaning *under*, and उप *above*, with the Locative case. As, जगाम पतिं प्रति, *she went to her husband.* आवृन्दारण्याद् गच्छन्, *he went as far as the wood Vrindă.* भक्तेः प्रत्यभूत्, *his immortality was for his faith.* जगत् सर्व्वमधि प्रभौ, *all the world is under its proprietor.*

6. Prepositions, when compounded with verbal roots, produce various changes in their meaning; and the compounds thus formed have, according to their meaning, the same government as simple verbs. As, दा *give*, आदा *receive*, गुरोर्विद्यामादत्ते, *he receives instruction from his tutor.* श्रु *hear*, आश्रु *promise*, तस्मै राज्यमाशुश्राव, *he promised the kingdom to him.*

CHAPTER VII.

THE SYNTAX OF CONJUNCTIONS.

RULE XIX.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns, adjectives, pronouns, and participles; as,

भो बटो भिक्षामट यदि पश्यसि गाञ्चानय. *O boy, go a begging, and if you see the cow bring her* चुक्रोश विषसाद च, *he cried out, and lamented.* प्रत्यक्षं तवसत्येन सुकृतेन च ते शपे, *I indeed swear to you by your veracity and virtue.* सा सुन्दरी युवती च, *she is beautiful and young.* ददातु तेमेप्रियं, *let him give pleasure to me and thee.* व्याघ्रेण व्यापादितः खादितश्च, *he was killed and devoured by a tiger.*

1. In simple descriptions the conjunctions are frequently omitted at the pleasure of the writer: as, ऊचुः कवयः केचित् समाचक्षत ऽपरे, *some poets have celebrated,* (and) *others are now celebrating.* सह गगनविहारी कल्मषध्वंसकारी। दशशतकरधारी ज्योतिषां मध्यचारी स he (the moon), *wandering over the heavens, destroying the darkness, containing ten hundred rays,* (and) *walking in the midst of the stars.*

2. In giving orders, or in instances where dispatch is required, the sentence is rendered emphatic by the omission of the conjunctions; in minute descriptions by adding them to every word. As, क्षीघ्रमुत्थाय किंशेषे राजानमानय, *arise quickly, why sleepest thou? bring the king.* नृत्यन्तश्च हसन्तश्च गायन्तश्चैव सैनिकाः, *and the soldiers were dancing, and laughing, and singing.*

3. If a different construction is used in the two parts of the clause or sentence, the rule does

not apply; sometimes also it is not attended to in the past tenses. As, वाहयस्व महाभाग ततो द्रक्ष्यसि राघवं, *drive on, O thou possessor of the great share, and thou wilt see Rāmă.* तेभ्यो ऽयं कुरुवंशश्च यदवां भरतस्य च। *from these* (sprung) *the families of Kŭrŭ, Yŭdŭ, and Bhŭrŭtă.* स्नातः पयः पपुरनेनिजुरम्बराणि, *they bathed, drank some water, and washed their clothes.*

4. Conjunctions meaning *if*, do not always require the Subjunctive mood; as, यदि जीवति पश्यति, *if he lives, he sees*; यदि जीवेत् द्रक्ष्यति, *if he should live, he will see.* गुरुश्चेदायाति or आयास्यति अधीष्व, *if the tutor comes*, or *should come, then read.* यदि सत्संगनिरतो भविष्यसि भविष्यसि, *if you associate with the good, you will be* (good).

When a supposition is made, and an inference drawn from it, the Subjunctive mood is commonly used; as, ज्ञानञ्चेदभविष्यत् सुखमभविष्यत्, *if there had been knowledge, there would have been pleasure.* यदि may be accompanied with its corresponding conjunction तदा; as, यद्यन्नार्थी पथिको दृष्टो ऽभविष्यत् तदा घृतेनाभोक्ष्यत, *if a hungry traveller should be seen, then he should be fed with clarified butter.*

When अपि and जातु are used with verbs expressive of contempt in the Indicative mood, Present tense, the verb may have a past, present, or future signification; as, अपि तं निन्दसि, *thou also doest, didst, or wilt despise him.*

CHAPTER VIII.

THE SYNTAX OF INTERJECTIONS.

RULE XX.

Interjections, whether expressed or understood, require the Vocative case: as,

उवाच शृणु रे पान्थ, *he said, Hear! O traveller!* अरे वञ्चक किं त्वया कृतं, *O thou deceiver! what hast thou done?* सखे सविशेषपूजामस्मै विधेहि, *O friend! pay particular respect to him.* दृष्टे पापसंकल्पे क्षुद्रे दुष्कृतकारिणि, *O thou false, malicious, mean, wicked wretch!*

The Interjections are more commonly understood than expressed, and in general no obscurity arises from this, as the termination of the Vocative case, or the construction of the sentence, sufficiently indicates when an exclamation is made.

1. In exclamations of grief the noun is sometimes put in the Objective case; as, प्रगृह्य बाहू रुरोद दूरं शोकसागरं, *and lifting up his hands he cried out, O this impassable sea of trouble.* अहो दुःखमहो कष्टं, *Oh! the affliction! Oh! the distress!*

धिक् and हा always require the Objective case; as, धिग्मूर्खं पापिष्ठं, *woe to a wicked life!* हा लोकं, *Alas for the people!* अहो is sometimes used with the Nominative; as, अहो हिरण्यकः श्लाघ्यो ऽसि, *O Hĕrănyăkă! thou art worthy of praise.*

2. The Interjections used in offerings and invocations require the Dative case; as, पुषणे स्वट् पुष्पं, *Pŭshŭt to the sun! a flower (I offer).* स्वाहाग्नये पुष्पं, *Swāhā to fire! a flower!* स्वधा पित्रे पुष्पं, *Swădhā to my father! a flower!*

Such expressions as सद्भ्यो नमः, *salutation to the good!* स्वस्ति राज्ञे, *health to the king!* &c. together with the above, may be referred to this place; or, under the consideration that a verb is understood, to the 11th Rule.

CHAP. IX.

EXAMPLES OF PARSING.

Having finished the rules which relate to the formation of words and sentences, it is now necessary to furnish some examples to illustrate the proper application of them.

इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ।
सर्व्वं सलिलमेवासीत् पृथिवी तत्र निर्म्मिता ॥

O prince! learn of me the origin of the world: (at first) all was as water, and from this the earth was formed.

Rámáyáńa.

इमां, an adjective pronoun of the demonstrative kind, fem. gen sing. num. obj. case; agreeing with the succeeding word according to Rule III. of Syntax, which says: "Adjectives, and words used adjectively, must agree with the nouns which they qualify in gender, number, and case."

लोकसमुत्पत्तिं, a compound sub. of the 3rd genus and 2nd species, of the 2nd declension, fem. gen. sing.

num. obj. case, governed by the verb निबोध, according to Rule VIII. which says: "Transitive verbs, whether common, active, or deponent, govern the objective case."

लोकनाथ, a compound of the same kind as the preceding, of the 1st decl. mas. gen. sing. num. voc. case, according to Rule XX. which says: "Interjections, whether expressed or understood, require the vocative case."

निबोध, a verb trans. of the 1st conj. compounded of the preposition नि and बुध्—भ्, ह्र्, *understand*; Act. and Mid. Pres. बोधति, ते. Perf. बुबोध, बुबुधे. Fut. बोधिता. the imp. mood, 2nd per. sing. agreeing with its nom. case त्वं understood, according to Rule VII. which says: "A verb must agree with its nom. case, expressed or understood, in number and person."

मे, a personal pronoun, first person, sing. num. poss. case, governed by the verb निबोध, according to Rule XIII. which says: "When two words of different significations are connected together, the verb requires the latter or connected word to be in the poss. case; but when the simple relation of one to the other is expressed, the latter must be in the locative case."

सर्व्वं, an adjective pronoun of the indef. kind, neuter gen. sing. num. nom. case, agreeing with सञ्चितं according to Rule III. as before.

सञ्चितम्, for सञ्चितं by Rule IV. of Orthography, which says; "ं, when followed by ङ—प, becomes ङ—म्; when followed by a vowel, म्." It is a com-

mon substantive of the 1st declension, neut. gen. sing. num.; and nom. case to the verb आसीत्

एव, an adverb of comparison.

आसीत्, an anomalous defective verb*, indic. mood, impert tense, 3rd person sing. agreeing with its nom case सलिलं, according to Rule VII. as before.

पृथिवी, a common sub of the 4th declension, in gen sing. num.: nom. case to the verb आसीत्

तत्र, an adverb of place.

निर्मिता, a passive participle of the indet tense compounded of the preposition निर् and मा—ङ, *to measure*. Pres pass मीयते. Pert. ममे. Fut माता or मास्यति Indet अमाषि, part. मित, the fem. gen. sing. num nom case, agreeing with the sub. पृथिवी, according to Rule XVI which says: "Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed

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निष्प्रभे ऽस्मिन् निरालोके सर्व्वतस्तमसावृते।
बृहद्बीजमभूदेकं प्रजानां तेऽमृतव्ययं॥

When this world was destitute of radiance and light, and completely enveloped in darkness, there existed one immense egg, (which was) the incorruptible seed of all creatures.

Mŭhābhārătă.

* Page 233.

निशभे, a compound adjective of the 1st genus and 5th species, neut. gen. sing. num. loc. case, agreeing with जगति understood, according to Rule III. note 5.

ऽस्मिन् (for अस्मिन् by Rule III. Note 3*,) an adjective pronoun of the demonstrative kind, neut. gen. sing. num. loc. case, agreeing with जगति according to Rule III. or used substantively according to Rule III. Note 5.

निशालोके, a compound of the same kind as the preceding, having also the same agreement.

सर्व्वतम्, (for सर्व्वतः by Rule VI.) an adverb of place.

तमसा, a common sub. of the 5th decl. neut. gen. sing. num. inst. case, governed by the participle वृते, according to Rule XVI.

वृते, a passive participle of the indef. tense, from वृ—ञ्, *skreen*; the loc. case, having the same agreement as ऽस्मिन्.

वृहद्, (for वृहत् by Rule VIII.) an adjective, positive state, neut. gen. sing. number, nom. case, agreeing with अण्डम् according to Rule III.

अण्डम्, (for अण्डं by Rule IV.) a common sub. of the 1st declension, neut. gen. sing. num. nom. case to the verb अभूत्.

अभूद्, (for अभूत् by Rule VIII.) an anomalous verb active of the 1st conjugation, from भू *be;* Pres.

* The rules referred to in parentheses at the beginning of the sentence may be found in the Orthography, and those referred to at the end of the sentence in the Syntax.

भवति, perf. बभूव, fut. भविता, indef. अभूत्; the indic. mood, indef. tense, third person sing. agreeing with its nom. case ऊरुः, according to Rule VII.

एकं, a numeral adj. neut. gen. sing. num. nom. case, agreeing with ऊरुं by Rule III.

प्रजानां, a common sub. of the 1st declension, fem. gen. plur. num. poss. case, governed by बीजम् according to Rule I.

बीजम्, (for बीजं by Rule IV.) a common sub. of the 1st declen. neut. gen. sing. num. nom. case, corresponding with ऊरुं, according to Rule I.

अव्ययं is a compound adjective of the 1st genus, and 5th species, agreeing with बीजं according to Rule III.

स्त्रीत्वे पुंस्त्वे विशेषो वा जातिनामाश्रमादिषु।
न कारणं मद्भजने भक्तिरेवहि कारणं॥

In my worship the distinction of sex, caste, name, profession, &c. avails nothing; but faith is all prevalent. *Bhāgavata.*

स्त्रीत्वे, a common sub. of the 1st declen. neut. gen. sing. num. loc. case, according to Rule II. पुंस्त्वे is the same.

विशेषो, (for विशेषः by Rule V.) a common sub. of the 1st dec. the mas. gen. sing. num. nom. case to the verb अस्ति understood.

वा, a disjunctive conjunction. See Rule XIX.

अनिनमाचमदिष, a compound sub. of the 1st genus and species, the second decl. mas. gen. plu. num. loc. case, according to Rule II.

न, an adverb of negation.

कारणं a common sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. note 2.

मङ्गलने, a compound sub. of the 3rd genus and 4th species, the 1st decl. neut gen. sing. num. loc. case, according to Rule II.

भक्तिर (for भक्तिः by Rule V.) a common sub. of the 2d dec. fem. gen. sing. num. and the nom. case to अस्ति understood.

एव, a disjunctive conjunction.

हि, an expletive conjunction.

कारणं, the same as before.

निपीय यस्य क्षितिरक्षिणः कथां तयादियन्ते न बुधाः सुधामपि।

The words of which king the learned relished more than nectar.* *Noishŭdhă.*

निपीय, an indeclinable participle, from नि and पी *drink*, agreeing with बुधाः according to Rule XVI.

यस्य, a relative pronoun, agreeing with the next word by Rule VI.

* Hom. Iliad. b. i. l. 249.

क्षितिरक्षिष्यः, a compound adjective of the 2nd genus and 1st species, used substantively; the mas. gen. sing. num. poss. case, governed by कथां according to Rule I.

कथां, a common sub. of the 1st dec. fem. gen. sing. num. obj. case, governed by निपीय, according to Rule XVI.

नथाद्रियन्ते, (for नथा + आद्रियन्ते by Rule I.) नथा, an adverb of comparison. आद्रियन्ते, a regular trans. deponent verb of the 6th conjugation, from आ and दृ, ङ, श, *favor*; pres. आद्रियते, perf. आदद्रे, fut. आदरिष्ये. The ind. mood, present tense, 3rd person plural, agreeing with नृपाः, according to Rule VII.

न, an adverb of negation.

नृपाः, an adjec. pos. state, used substantively; the mas. gen. plu. num. and nom. case to आद्रियन्ते.

मूर्खान्पि, (for मूर्खां + अपि by Rule IV.) मूर्खां is a com. sub. of the 1st dec. fem. gen. sing. num. obj. case, governed by आद्रियन्ते, according to Rule VIII. अपि is a copulative conjunction.

विद्या बन्धुजनो विदेशगमने विद्या परन्दैवतं—
विद्या राजसु पूजिता न धनं विद्याविहीनः पशुः।

Learning is a friend in travelling to a foreign country, it is an excellent fortune, it is highly respected by kings, it is pure wealth, and he who is without it is a brute.* Bhărtry hărry.

* Cicer. pro Archia, p 16.

विद्या, a com. sub. of the 1st decl. fem. gen. sing. num. nom. case to the verb अस्ति understood.

बन्धुजनः, (for बन्धुजनः by Rule V.) a compound sub. of the 3rd genus and 2nd species, the 1st decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 2.

विदेशगमने, a compound like the preceding, but of the neut. gen. and loc. case, according to Rule II.

विद्या, as before.

परन्दैवतं, (for परं + दैवतं by Rule IV.) परं an adjective, positive state, agreeing with दैवतं by Rule III. दैवतं, a com. sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 2.

राजसम्पूजिता, a compound adjective of the 2nd genus and species, fem. gen. sing. num. nom. case, agreeing with the noun विद्या according to Rule III.

शुचिस्मितं, a comp. sub. of the 3rd genus and 1st species, or it may be considered as two words like परन्दैवतं.

विद्याविहीनः, a compound adjective like राजसम्पूजिता, but mas. gen., agreeing with नरः understood.

पशुः, a com. sub. of the 2nd decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 2.

तावच्च शोभते मूर्खो यावत् किञ्चिन्न भाषते ॥

A fool, whilst he holdeth his peace, is counted wise. *Chānŭkyă*

यावच्च, (for यावत् + च by Rule IX.) an adverb of comparison, corresponding with यावत्. See Rule XVII. Note 3.

शोभते, a regular intrans. deponent verb of the 1st conj. from शुभ्—ङ, स्न, *shine*; pres. शोभन, perf. शुशुभे, ba. शोभिता; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case मूर्खः, according to Rule VII.

मूर्खः, (for मूर्खस् by Rule V.) an adjective used substantively, of the mas. gen. sing. num. and is the nom. case to the verb शोभते.

किञ्चित्, (for किञ्चिन् + न by Rule VIII.) किञ्चिन् an adjective pronoun of the indef. kind, neut. gen. sing. num. obj. case, governed by the verb भाषते, according to Rule VIII. न an adverb of negation.

भाषते, a regular transitive deponent verb of the 1st conj. from भाष—ङ, स्न, *speak*; pres. भाषन, perf. बभाषे ba. भाषिता; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case सः understood, according to Rule VII.

चरितव्यमतो नित्यं प्रायश्चित्तं विशुद्धये।
निन्द्यैश्च लक्षणैर्युक्ता जायन्ते ह्यविशोधितैर्नराः॥

Therefore sacrifice should be constantly made for our purification, since they whose sins are not cleansed, are born distinguished by some odious deformity. *Prāyŏshchittá-tátwá.*

चरितव्यम्, (by Rule IV.) a pass. participle of the 1st fut. tense, from चर्, *move, act*; pres. चर्धति, perf. चचार, fut. चरिता, agreeing with प्रायश्चित्तं according to Rule XVI.

अतः (for अतः by Rule V.) a copulative conjunction.

नित्यं, an adverb of time.

प्रायश्चित्तं, a common sub. of the 1st dec. neut. gen. sing. num. nom. case to अस्ति understood.

विशुद्धये, a common sub. of the 2nd dec. fem. gen. sing. num. dative case, according to Rule I. Note 2.

निर्दैश्च, (for निर्दैः + च by Rule VI.) an adjec. pos. state, agreeing with लक्षणैः, according to Rule III. च is a copulative conjunction.

लक्षणैः, (for लक्षणैः by Rule V.) a common sub. of the 1st dec. neut. gen. sing. num. inst. case, governed by युक्ता, according to Rule XVI.

युक्ता, (for युक्ताः by Rule V. Note 2.) a pass. participle of the indef. tense from युज्—ष, क्स, आ, इट्, *unite*; Act. and Mid. pres. युनक्ति, युंक्ते, perf. युयोज, युयुजे, fut. योक्ष्या, agreeing with ऽनिष्कृतैनसः, according to Rule XVI. or Rule III. note 5.

जायते, an anomalous verb*, the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case ऽनिष्कृतैनसः, according to Rule VII.

ऽनिष्कृतैनसः, (for अनिष्कृतैनसः by Rule III. Note 3.) a compound adjective of the 1st genus and 3rd species, used substantively, the mas. gen. plu. num. and nom. case to the verb जायते.

* See p. 237.

यतोवा इमानि भूतानि जायन्ते येन जातानि जीवन्ति।

From whom (God) all these things have sprung, and by whom they subsist.

Vaišā.

यतो, (for यतः by Rule V.) a relative pronoun, the mas. or neut. gen. sing. num. abl. case for यस्मात्, governed by the verb जायन्ते, according to Rule XII.

वा, an expletive.

इमानि, an adjective pronoun of the demonstrative kind, agreeing with भूतानि, according to Rule III.

भूतानि, a common sub. of the 1st decl. neut. gen. plu. num. and nom. case to जायन्ते.

जायन्ते, an anomalous verb, the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

येन, a relative pronoun, sing. num. mas. or neut. gen. inst. case, governed by the verb जीवन्ति, according to Rule X.

जातानि, a passive participle of the indef. tense, from the preceding verb; the neut. gen. plu. num. nom. case, agreeing with भूतानि, according to Rule XVI.

जीवन्ति, a regular intran. verb active of the 1st conjugation, from जीव—अ, *live*: pres. जीवति, perf. जिजीव, fut. जीविता; the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

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* See page 60.

अभिषेकादिगुणयुक्ताय राज्ञः प्रजापालनं परमोधर्मः तच्च दुष्टनिग्रहमन्तरेण न सम्भवति दुष्टपरिज्ञानञ्च व्यवहारदर्शनेन विना नेति व्यवहारदर्शनमहरहः कर्तव्यमित्युक्तं।

The most important duty of an inaugurated king (is) the preservation of his subjects: this cannot be done without discountenancing the wicked, and an intimate knowledge of the wicked cannot be gained without the study of the law: hence it is said, that the study of the law should be attended to daily.

Mĕtākshŭrā.

The first word is a compound adj. of the 2nd genus and species, the mas. gen. sing. num. poss. case, agreeing with राज्ञः, according to Rule III.

राज्ञः, a common sub. of the 5th dec. mas. gen. sing. num. poss. case, governed by धर्मः, according to Rule I.

प्रजापालनं, a compound sub. of the 3rd genus and 2nd species, the 1st dec. neut. gen. sing. num. nom. case, according to Rule VII. Note 3.

परमो, (for परमः by Rule V.) an adj. pos. state, agreeing with धर्मः, according to Rule III.

धर्मः, a common substantive of the 1st dec. mas. gen. sing. num. and nom. case to the verb अस्ति understood.

तच्च, (for तत् + च by Rule IX.) तत् a personal pronoun, 3rd pers. sing. num. neut. gen. and nom. case to the verb सम्भवति. च is a copulative conj. see Rule XVIII.

दुष्टनिग्रहम्, (by Rule IV.) a compound sub. of the 3rd genus and 2nd species, the 1st declension, neut. gen. sing. num. obj. case governed by कर्त्तव्यम्, according to Rule XVIII. Note 1.

अनायत्त, a separable preposition.

न is an adverb of negation.

सम्भवति, an anomalous verb active of the 1st conjugation, from सं and भू &c. (see page 234.) the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case तत्, according to Rule VII.

दुष्टपरिज्ञानञ्च, (by Rule IV.) a compound of the same species as दुष्टनिग्रहं, nom. case to सम्भवति understood. च is a copulative conjunction.

व्यवहारदर्शनेन, a compound of the same species as the last, the instrumental case governed by विना, according to Rule XVIII. Note 1.

विना is a separable preposition.

नेति, (for न इति by Rule III.) न an adverb of negation, and इति an adverb of quality.

व्यवहारदर्शनम्, a compound sub. as before, but in the nom. case.

अहरहः, a compound adverb, formed by doubling अहः, according to Rule V. of Orthography.

कर्त्तव्यम्, (by Rule IV.) a passive participle of the 1st fut. tense from कृ—द, *do*; pass. pres. क्रियते, perf. चक्रे, fut. करि, prec. कृषीष्ट, inf. कर्त्तुं, parts. कर्त्तव्य करणीय कार्य्य; the neut. gen. sing. num. nom. case, agreeing with the preceding noun according to Rule XVI.

इत्युक्तं, (for इति + उक्तं by Rule III.) इति, an adverb of quality. उक्तं, a pass. participle of the indef. tense from the anomalous verb वच्—ल, ओ, *speak*, (see page 238;) the sing. num. neut. gen. nom. case, agreeing with वचनं understood, according to Rule XVI.

दृष्टसम्भवात्सम्भवे ऽपि सत्वासम्भवाद्धेयः प्रमाणकुशलैः।

(The relief to be acquired from sensible objects) is disregarded by those who are acquainted with the nature of human misery, because these objects cannot afford relief in every case, and because, even where they do, they cannot do it constantly.* *Sānkhyá.*

दृष्टसम्भवात, a compound sub. of the 3rd genus 1st species, the 1st decl. mas. gen. sing. num. abl. case, according to Rule I. Note 2.

सम्भवे, a com. sub. of the 1st decl. mas. gen. sing. num. loc. case, according to Rule II.

ऽपि, (for अपि by Rule III. Note 3.) a copulative conjunction.

सत्वासम्भवाद्, the same as the first word.

धेयः, (for हेयः by Rule VIII.) a pass. participle of the 1st fut. tense, from हा, *quit*, agreeing with प्रणीकारः understood, according to Rule XVI.

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* On comparing this with the ethical and philosophical writings of Aristotle, it will be observed how much they agree in style, particularly in the quality of precision.

प्रमाणबुद्धयः, a compound adjec. of the 1st genus, 4th species, used substantively, the inst. case plu. governed by हेयः, according to Rule XVI.

मम वचनमस्ति कश्चित् एवम्भूतो विद्वान् योमम पुत्राणां नित्यमन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः।

My inquiry is: 'Is there any one so learned, as to be able, by moral instruction, to effect the second birth of my sons, who are now continually going astray, and ignorant of the shāstrās? *Hitōpādēsha.*

मम, a personal pronoun of the 1st person sing. num. poss. case, governed by वचनं, according to Rule VI. Note 5.

वचनम्, (for वचनं by Rule IV.) a com. sub. of the 1st decl. neut. gen. sing. num. and nom. case to अस्ति.

अस्ति, an anomalous defective verb, indic. mood, pres. tense, 3rd person sing. agreeing with वचनं, according to Rule VII.

कश्चित्, an adjec. pronoun of the indef. kind, sing. num. mas. gen. nom. case to अस्ति understood.

एवम्भूतो, (by Rule V.) a compound adj. of the 2nd genus and species, agreeing with कश्चित्, according to Rule III. Note 5.

विद्वान्, a perfect participle from विद्, agreeing with कश्चित्, like the preceding word.

यः, (for यस् by Rule V.) a relative pronoun, agreeing with its antecedent कश्चित्, according to Rule VI. and nom. case to अस्ति understood.

मम, like the first word, governed by पुत्राणां, according to Rule VI. Note 5.

पुत्राणां, a common sub. of the 1st decl. mas. gen. plu. num. poss. case, governed by पुनर्जन्म, according to Rule I.

नित्यम्, (for नित्यं by Rule IV.) an adverb of time.

उन्मार्गगामिनाम्, (by Rule IV.) a compound adjec. of the 2nd genus, 1st species; agreeing with पुत्राणां, according to Rule III.

अधिगतशास्त्राणाम्, (by Rule IV.) a compound adjec. of the 1st genus and 3rd species, agreeing with पुत्राणां.

इदानीं, an adverb of time.

नीतिशास्त्रोपदेशेन, a compound noun of the 3rd genus and species, the 1st decl. mas. gen. sing. num. inst. case, governed by कारयितुं, according to Rule X.

पुनर्जन्म, a com. sub. of the 3rd genus, 6th species, the 5th dec. neut. gen. sing. num. obj. case, governed by कारयितुं, according to Rule IX. Note 1.

कारयितुं, a causal verb from कृ—ञ्, भ, *do*; pres. कारयति, perf. कारयामास, fut. कारयिता; the infinitive mood governed by समर्थः, according to Rule XIV. Note 1.

समर्थः, a compound adjec. of the 1st genus and 5th species, agreeing with कश्चित्, according to Rule III. Note 5.

आत्मनः किंनिमित्तं दुःखं शरीरपरिग्रहनिमित्तं। शरीर परिग्रहः केन भवति कर्म्मणा। कर्म्म वा केन भवति इति चेत् रागादिभ्यः। रागादिः केन भवतीति चेदभिमानात। अभिमानः केन भवतीति चेदविवेकात्। अविवेकः केन भवतीति चेदज्ञानात्। अज्ञानं केन भवतीति चेत् न केनापि भवतीति अज्ञानमनाद्यनिर्व्वचनीयं।

*What is the cause of the soul's misery? Its having taken a body. How came it to take a body? Through works. How came works to exist? Should this (be asked, the answer is), From passion, &c. How came passion &c.? From pride. How came pride? From the want of discrimination. How came the want of discrimination? From ignorance. How came ignorance? It can be traced to no cause: it is underived and inexplicable *.* Śāṅkarāchārya.

As the above is only a number of simple questions and answers, containing little more than a nom. case, and the verb *to be* followed by an inst. or abl. case, it is left as an easy specimen for the exercise of the learner.

* Thus is human reason baffled in tracing the origin of evil!

PART IV.

PROSODY.

PROSODY treats principally of versification, though as a general term it includes whatever belongs to poetry.

There are two classes of Sunscrit poetry, the one measured by the number of syllables, the other by the time occupied in their pronunciation.

In both these classes two lines constitute the verse; the different metres make the lines long or short, quick or slow, but never affect their number.

Rhyme is nearly as little used in Sunscrit as it is in Latin, Greek, or Hebrew; it sometimes occurs where it is not designed, and where consequently it is not regarded as essential to the verse.

PRELIMINARY OBSERVATIONS.

Quantity, feet, and pauses are constituent parts of verse, and must be well understood before any one can pronounce and scan with accuracy any poetical composition: hence it becomes necessary to explain these, previous to furnishing examples of the different kinds of versification.

1. *Of Quantity.*

The Quantity of a syllable is the time occupied in its pronunciation: it is considered as long or short.

When great exactness is observed in the measurement of time, a short vowel, before a single final consonant, is accounted equal to only half a short vowel; but with a grave accent, equal to three short ones.

There are no doubtful vowels in the language, and on this account, the rules necessary to distinguish the quantity of the syllables are very few; the following will always be found sufficient.

1. अ, इ, उ, ऋ, ऌ are short, and आ, ई, ऊ, ॠ, ॡ, ए, ऐ, ओ, औ, are long by nature.

2. A vowel short by nature, is long by position, when it comes before a double consonant.

It is of no consequence whether the compound consonant follows the vowel in the same word, or in two distinct words, because the whole verse is regarded as one continued sound.

3. A short vowel before two consonants, the last of which is the liquid र, may be long or short.

4. A short vowel followed by ं or ः is always long.

5. The last syllable of every line is accounted common.

2. *Of Poetical Feet.*

There are three kinds of feet commonly used in Sunscrit poetry.

1st, Monosyllabic. Of which there are two, the long (-) and the short (⏑), गा *gā*, ग *gă*. By compounding these the next are formed.

2nd. Dissyllabic. Of these there are four:

A Spondee	(- -)	वाक्यं,	*a word or discourse*
A Trochee	(- ⏑)	पद्म,	*a water-lily.*
An Iambus	(⏑ -)	नटे,	*on the shore.*
A Pyrrhic	(⏑ ⏑)	ऋचि,	*the Vaidă.*

3rd. Trisyllabic. Of these there are eight:

A Molossus	(- - -)	नारीभिः,	*with the woman.*
A Bacchic	(⏑ - -)	ऊर्द्धगः,	*great.*
A Cretic*	(- ⏑ -)	चाक्षुषा,	*by the eye.*
An Anapæst	(⏑ ⏑ -)	नयितुं,	*to take.*
An Antibacchic	(- - ⏑)	अत्यद्भुतं,	*very astonishing.*
An Amphibrach	(⏑ - ⏑)	पुनातु,	*may he purify.*
A Dactyl	(- ⏑ ⏑)	चञ्चलं,	*fickle.*
A Tribrach	(⏑ ⏑ ⏑)	कुसुमं,	*a flower.*

* Or Amphimacer.

† The feet are all so arranged, that reckoning from the first and last to the middle, they are opposite to each other in quantity.

In addition to the preceding there is also one Quadrasyllabic foot, a Proceleusmatic (. . . .); as, अतिमहत्, *very great.*

The feet most commonly used are the Trisyllabic. The Monosyllabic and Dissyllabic are generally used at the end of a line or half line, or for verses too short to admit of Trisyllabic feet.

3. OF PAUSE, &c.

Pauses are of two kinds, the *sentential* and the *harmonic:* the former is a short suspension of the voice, and is used at the end of a line or verse; the latter is a variation in the tone of the voice, and is used in different parts of the verse.

। is the sign used for the *sentential* pause; the *harmonic* has no characteristic mark, and will therefore be distinctly specified wherever it occurs.

The *Tones* used by the Natives in repeating verse are so peculiar, that it is impossible to form a correct idea of them without hearing them, and almost equally impossible

after hearing them exactly to imitate them. They combine within them a mixture of the tones both of reading and of singing.

Accents and *Emphasis* form no distinguishing part of Sunscrit prosody. The great variety of sound arising from long and short vowels, aspirated and unaspirated consonants, seems to supply their place both in Poetry and Prose.

CHAPTER I.

OF THE

FIRST CLASS OF POETRY,

MEASURED

BY THE NUMBER OF SYLLABLES.

Of this class there are three orders, and the verses in each order consist of four component parts. In the first order, all the four parts of the verse are alike; in the second, every two parts are alike; and in the third, the four parts differ from each other.

In treating of each order, with a view of conveying a correct idea of Hindoo versification, a whole verse will be given of the first species under every genus.

Afterwards, when there are several other species as in the first Order, or several genera as in the second; for the first order, in which the four parts of the verse are alike, one part will be given; for the second, in which every two parts are alike, two will be given; and for the third, in which the four parts are different, the whole verse will be regularly given.

This arrangement will considerably abridge the first order, which will still be much larger than the remaining two, and will not in the least degree obscure the subject, because one example of every species of verse, will shew its nature just as well as four, or any other number.

SECTION I.

OF THE

FIRST ORDER,

OR

Of Verses in which every half line is alike.

In Verses of this Order the distinction of the Genera and Species is worthy of attention.

The Genera take their rise from the number of syllables in the verse, and the Species from the kinds of feet employed in the measurement of those syllables.

There are twenty-seven genera, and under each genus the species vary from one to fifteen.

The first genus begins with one syllable to the half line or four to the verse, and proceeds regularly to twenty-seven, adding one syllable to each half line for every additional genus; so that the last concludes with twenty-seven syllables to the half line, or one hundred and eight to the verse.

After this whatever number of syllables may be added to the verse, the name of the genus is still the same, though the names of the species are changed.

Verses under five, or above twenty-seven syllables to the half line, do not frequently occur.

FIRST GENUS.

Of this there is only one species, a long syllable.

1. श्रीः ।
सास्तु ॥

May this prosperity be yours.

SECOND GENUS.

Of this there is only one species, a spondee.

1. गोपस्त्रीभिः ।
कृष्णोरेमे ॥

Crishnă played with the shepherdesses.

THIRD GENUS.

Of this there are two species:

1st. A molossus. 2nd. A cretic.

1 गोपानां नारीभिः ।
निष्टो ऽयात् कृष्णोवः ॥

May Crishnă, who was embraced by the shepherdesses, bless you.

2. सोऽमुं ———।

That deer.

FOURTH GENUS.

Of this there are two species.

1st. A molossus and long syllable. 2nd. A tribrach and long syllable.

1. भाग्यवत्या सैकाधन्या ।
यमाः कूले कृष्णो ऽखेलत ॥

Happy Yŭmŭnă, on whose banks Crishnă played!*

2.— ——— ननु सती ।

Behold the faithful wife!

FIFTH GENUS.

Of these there are two species :

1st. A dactyl and spondee. 2nd. An anapæst and iambus.

1. कृष्णसनाथा तरुकपंक्तिः ।
यामुनकच्छे चारु चचार ॥

Abundance of calves roved with Crishnă their keeper on the banks of the Yŭmŭnă.

2. अभवन् प्रियाः ——— ।

They were the beloved ones.

SIXTH GENUS.

Of this there are three species :

1st. An antibacchic and bacchic.

2nd. A tribrach and bacchic.

3rd. Two bacchics.

* *Lit. Daughter of the Sun.*

1. मूर्त्तिर्मुरद्विषोरत्यद्भुतरूपा।
आस्तां मम चित्ते नित्यं तन्मधुरा॥

May the astonishing shape of Mŭra's enemy be continually in my mind.

2 शशिवदनानां————।

Having faces like the moon.

3. हरे सोमराजी————।

O Hary! (thy fame) is like the shining moon.

SEVENTH GENUS.

Of this there are three species:

1st. Two tribrachs and a long syllable.
2nd. An amphibrach, anapæst, and long syl
3rd. A molossus, anapæst, and long syllal

1. रविदुहितुस्तटे नवकुसुमततिः।
वर्धित मधुमती मधुमदनमुदं॥

The rows of new sweet flowers by the side of the Yŭmŭnă gave pleasure to Mŭdhŭmŭthŭnă.

2.————कुमारललितासा।

That youthful playful form.

3.————हस्तीन्द्रामदलेखा।

The foaming froth of a large elephant.

EIGHTH GENUS*.

Of this there are five species :

1st. Two dactyls and a spondee.
2nd. A dactyl, bacchic, and iambus.
3rd. Two molossuses and a spondee, with a pause at the 4th and 8th syllables
4th. A trochee, cretic, and amphibrach
5th. An amphibrach, cretic, and iambus.

1. यामुनसैकतदेशे गोपवधूजनकेलौ ।
कंसरिपोर्गतिलीला विचपदाजगदयात ।

*May the playful motion of Crishnā's feet, which is
terfully diversified in his amours with the shepherd-
esses on the banks of the Yāmunā, preserve the world*

2. ——— नन्दसुतं माधवकं ।

The youth, the son of Nandā.

3. वासोवल्ली विद्युल्लेखा- ———— ।

The folds of his clothes were like flashes of lightning

4. धीः समनिका परेण ———— ।

Wisdom equal to another's.

5. श्रुतिसमविप्रमाणिका ———— ।

Deriving proof from the Vaidā and shāstrā.

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* Anacreon's Odes in Greek are nearly parallel to this and the preceding metre.

NINTH GENUS.

Of this there are three species:

1st. Two tribrachs and a molossus.

2nd. A dactyl, molossus, and anapæst.

3rd. An anapæst, amphibrach, and amphimacer.

1. ह्रदतटनिकटक्षोणी भुजगशिशुसुता यासीत् ।
मुरविषुदलिते नागे व्रजजनसुखदा साभूत्॥

The ground by the side of a lake which was infested with young serpents, after the old one was trampled under foot by Mûra's enemy, became a delightful spot to the inhabitants of Vrijâ.

2. ——— ——— तनमणिमध्यस्फोतरुचा ।

Shining with the bright rays from the pearl in the midst.

3. ——— ——— यमुनाभुजंगसंगता ।

Yâmunî troubled with serpents.

TENTH GENUS.

Of this there are four species:

1st. A dactyl, molossus, anapæst, and long syllable.

2nd. A molossus, dactyl, anapæst, and long syllable.

3rd. A tribrach, amphibrach, tribrach, and long syllable.

4th. A tribrach, cretic, amphibrach, and long syllable.

1. कायमनोवाक्यैः परिभुङ्क्ते यस्य सदा कंसद्विषिभक्तिः।
राज्यपदे हर्म्यालिरुदारा रुक्मवती विघ्नः खलु तस्य॥

To him who is constantly devoted to Kŭngsă's enemy with his whole body, mind, and words, the fine gold-n palaces of kings will only be an annoyance.

2. पीत्वाम्रामधुमधुपालो ——— ।

The bees became intoxicated with drinking honey.

3. त्वरितमसिवेजयुवतिः ——— ।

The youth of Vrĭja were swift in motion.

4. ——— मुक्ततमालिनां मनोरमा।

Captivating the minds of the virtuous.

When the first species has a pause at the fifth syllable, it is accounted a new species.

ELEVENTH GENUS.

Of this there are twelve species:—

1st. Two antibacchics, an amphibrach, and spondee.

2nd. An amphibrach, antibacchic, amphibrach, and spondee.

3rd. A tribrach, two amphibrachs, and an iambus.

4th. A molossus, two antibacchics, and a spondee, with a pause at the 4th and 11th syllables.

5th. A molossus, dactyl, antibacchic, and spondee.

6th. A molossus and long syllable, two tribrachs, and a long syllable.

7th. A dactyl, antibacchic, tribrach, and spondee.

8th. An amphimacer, tribrach, amphimacer, and spondee.

9th. An amphimacer, tribrach, dactyl, and spondee.

10th. Three dactyls, and a spondee.

11th. An antibacchic, two amphibrachs, and an iambus.

12th. An amphimacer, amphibrach, amphimacer, and iambus.

1. गोपे गिरं सयकरेण धृत्वा रुष्टेन्द्रवज्राहतियुक्तदृष्टौ ।
येनोकुलं गोपकुलञ्च सुप्तं चक्रे स वो रक्षतु चक्रपाणिः ॥

May he who has a discus in his hand preserve you; he who, when the incensed Indrá poured down his destructive thunderbolts, kept both the herd and herdsmen safe in their stall, by holding over them a mountain in his left hand.

2. उपेन्द्रवज्रादिमणिच्छटाभिः ———— ।

Shining with the pearly brightness of thunderbolts, &c.

3. तिमिरमुदसमुखं समुक्षी ———— ।

She beautiful (beheld) his darkness-destroying face.

4. ———————— पंसां अद्धाशालिनी विष्णुभक्तिः।
True faith in Vishnu (promotes the holiness) of men.

5. ———————— वातोर्म्मी पोतमिवाम्भोधिमध्ये।
As a raging wind (destroys) a boat in the midst of the sea.

6. फुल्लावल्ली भ्रमरविलसिता ————————
An expanded flower adorned with humming b-

7. ———————— मादृक्कृत्वा जगति [illegible]
Is there any one in the world, whose (wish) has not been granted?

8. [illegible]
She was startled at the sound of Crishna's flute.

9. ———————— खेगसादरकरः [illegible]
All the gods respect him.

10. देवसंघकदम्बतलस्थः ———————— ।
Placed at the bottom of the Kŭdămbă tree, under which the gods assemble.

11. ———————— घोररक्षोभट भेटनकं।
The destruction of the great armies of the infernals.

12. ———————— श्वेतयेलोकपावनोसदा।
White and constantly purifying all people.

TWELFTH GENUS*.

Of this there are fifteen species :

1st. A cretic, tribrach, dactyl, and anapæst.

2nd. An amphibrach, antibacchic, amphibrach, and amphimacer.

3rd. An amphibrach and anapæst, and the same repeated.

4th. Four bacchics.

5th. Four anapæsts.

6th. Four cretics.

7th. Two molossuses, and two bacchics.

8th. An anapæst, amphibrach, and two anapæsts.

9th. A tribrach, two dactyls, and a cretic.

10th. Two tribrachs, and two cretics.

11th. A tribrach and bacchic, and the same repeated.

12th. A tribrach, two amphibrachs, and a bacchic.

13th. A tribrach, two amphibrachs, and a cretic.

14th. An antibacchic and bacchic, and the same repeated.

15th. A molossus, dactyl, anapæst, and molossus.

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* The metre commonly employed in Greek tragedies very much resembles this.

1. चन्द्रवर्त्मनिहितं घनतिमिरैः राजवर्त्मरहितं जनागमनैः।
इष्टवर्त्म तदलं कुरु सरसे कुञ्जवर्त्मनिहरिरतवकुतुकी।

The path of the moon is obstructed by thick darkness, that of the king is destitute of people: then choose your own path; Hury your delight is in the paths of the groves.

5. विलासवंशस्यविलं मुखानिलैः ——————।

The sweet-toned flute (was filled) by the wind of his mouth.

3. —————— कलिन्दतनयाजलोद्धतगतेः।

The swelling motion of the waters of the Yámúná.

4. —————— भुजङ्ग प्रयातं द्रुतं सागराय।

O Serpent! (make) your departure quickly to the sea.

5. मुदितोटकलेरपनेतुमघं ——————।

Happy to obtain freedom from sin in the iron age, go.

6. —————— मूर्त्तिरास्तां ममैवोरसि खेलिनी।

May his form be a bracelet in my bosom.

7. —————— भ्रातः सम्यङ्नाराधनावैश्वदेवी।

O brother! every goddess will be worshipped.

8. प्रणिताक्षरामुररिपोर्भणितिः ——————।

The melodious sound of Crishná's voice.

9. द्रुतविलम्बितचारुविहारिणं ——————।

Enchanting by his swift, slow, and delightful paces.

10. ——————————— पदजलरुहि यस्य मन्दाकिनी
From whose lotus feet the Mŭndākĕnee sprung.

11. विपिनविहारे कुसुमैर्विचित्रा ——————————।
His form is adorned with flowers when he wanders in the grove.

12. तव मुखमरमं मुरभित्रो ——————— ———।
Thy lotus face, O enemy of Mŭrŭ!

13. ——————— ——— अलिरपिचुम्बति मालतीं मुहुः।
And the bee is constantly embracing the flower.

14. ——————— जातप्रतिबिम्बा शोणमणिमाला।
An image like a chaplet of red pearls.

15. ——————————तापोच्छेदे जलधरमालानया।
New clouds for the destroying of heat.

THIRTEENTH GENUS.

Of this there are nine species :

1st. A molossus, tribrach, amphibrach, cretic, and long syllable, with a pause at the 3rd and 13th syllables.

2nd. An amphibrach, dactyl, anapæst, and amphibrach, with a pause at the 4th and 13th syllables.

3rd. A molossus, antibacchic, bacchic, anapæst, and a long syllable.

4th. Two tribrachs, two anapæsts, and a long syllable.

5th. An anapæst and amphibrach, the same repeated, and a long syllable.

6th. Two tribrachs, two antibacchics, and a long syllable.

7th. An anapæst, amphibrach, two anapæsts, and a long syllable.

8th. An anapæst and amphibrach, the same repeated, and a long syllable.

9th. A tribrach, two amphibrachs, a cretic, and a long syllable.

1. गोपीनामधरसुधारसमयं पानेऽनुकूलनकलसोपगूहनेऽपि ।
आर्त्यैरपि रतविधमैर्मुरारेः संसारे मतिरभवत् प्रहर्षिणीह ॥

In this world the mind of Hūry was delighted with kissing, embracing, and wandering with the shepherdesses.

2. ——————— परिभ्रमन् व्रजवधूराकुलान्तरे ।

Wandering among the beautiful women of Vrija.

3. लीलार्थं मत्तमयूरध्वनिकान्तं ———————

Rendered vocal by the noise of peacocks full of play.

4. चरणकमलयुगघातलघण्डो ——————— ।

Terrible in the motion of his lotus-like feet.

5. ———————— मुदमचुते वधितमक्षुभाषिणी ।

She speaking pleasantly promotes the joy of the imperishable one.

6 शरदमृतरुचन्द्रिकालालिते ———————— ।

Enjoying the autumnal rains (by the side of a river) irradiated by the light of the moon.

7. यमुनाविहारकुतके कलहंसः ———————— ।

A drake in the pleasant parts of the Yŭmŭnă.

8. ———— ——— स्मितमासतान सपदिप्रबोधिता ।

Being awaked at that time, she expressed surprise.

9. क्षुधितमृगेन्द्रमुखं मृगः उपेत्य ———————— ।

A deer falling into the mouth of a hungry lion.

FOURTEENTH GENUS.

Of this there are seven species :

1st. A molossus, spondee, two tribrachs, and a molossus.

2nd. An antibacchic, dactyl, two amphibrachs, and a spondee.

3rd. Two tribrachs, a cretic, anapæst, and iambus.

4th. Two tribrachs, a dactyl, tribrach, and iambus.

5th. A molossus, antibacchic, tribrach, molossus, and spondee.

6th. A molossus, anapæst, molossus, dactyl, and spondee,

7th. Two tribrachs, two antibacchics, and a spondee.

1. वीर्य्यामौ येन ज्वलत्सरसवसात् क्षिप्ते —
दैत्येन्द्रे जातधरणिरियमसम्बाधा ।
धर्म्मस्थित्यर्थं प्रकटिततनुसम्बन्धः —
साधूनां बाधां प्रशमयतु सकंसारिः ॥*

May the enemy of Kŭngsă, who became incarnate to establish virtue, and by whom the earth was preserved when Indră was burning with rage, assuage the afflictions of the virtuous.

2. फुल्लं वसन्ततिलकं तिलकं वनान्त्याः ———— ।

The Tĕlă † plant and the glory of the groves is full blown.

3. ———— यदुन्नयवयम्भः परैरपराजिता ।

The army under the command of the son of Yădŭ was invincible.

4. यथयति कुसुमप्रहरण कलिका ———— ।

O Cupid! thy flow'ry arrow gives great pain.

5. ————कंसारातौ नृत्यति सदृशी वासन्ती ।

When the enemy of Kŭngsă dances, he resembles the Vŭsŭntă ‡ tree.

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* This and the following are two lines of poetry: they are put in four parts to suit the page.

† Sesamum Orientale.

‡ Gærtnera racemosa.

6. मुग्धे यौवनलक्ष्मीर्विद्युद्विभ्रमलोला ———— ।

O fair one! the glory of youth is transient as a flash of lightning.

7. सरसखगकुलालापनान्दोमुखोयं ———— ।

Its surface is rendered vocal by the chirping of birds.

FIFTEENTH GENUS.

Of this there are seven species :

1st. Four tribrachs, and an anapæst.

2nd. Two tribrachs, a molossus, and two bacchics, with a pause at the 8th and 15th syllables.

3rd. Five molossuses.

4th. A tribrach, anapæst, tribrach, and two cretics.

5th. A cretic and amphibrach alternately.

6th. A molossus, cretic, molossus, and two bacchics.

7th. Three molossuses and two bacchics.

1. मलयजतिलकसमुदितशशिकला—
व्रजयुवतिललदलिकगगणगता ।
सरसिजनयनहृदयसलिलनिधि—
यतनुसवितरभसपरितरलं ॥

The half circle of the rising moon made by sandal wood, and placed on the bright forehead of the Vrŭjă youth as in the sky, raises in the sea of Crishnă's heart a tumultuous motion.

2. ———————धृतमधुरिपुलीला मालिनी पातु राधा ।

May Rādhā, who assumed the colour of Mādhu's enemy, grant protection.

3. ——— रासोल्लासक्रीडन्नीभिः साकं लीलाखेलः ।

Full of play with the sprightly playful shepherdesses.

4. विपिनतिलकंविकसितं वसन्तागमे ——————— ।

The Tēlā plant is in full flower at the beginning of the spring.

5. ——————— पञ्चबाणबाणजालपूर्णचेमतूणकं ।

A golden quiver full of Cupid's arrows.

6. राधामोदमं गर्भे लीना यथा चन्द्रलेखा ——— ।

Rādhā was like the moon shining a little through a dark cloud.

7. ——————— खेलन्मुग्धाहारवन्यसगलसत्यङ्गचित्रा ।

His form is ornamented with a necklace of wild flowers, which resembles one made of bright pearls.

SIXTEENTH GENUS.

Of this there are nine species:

1st. A cretic and amphibrach alternately, with the last syllable common.

2nd. A dactyl, cretic, three tribrachs, and a long syllable.

3rd. A dactyl, anapæst, molossus, antibacchic, tribrach, and long syllable.

4th. An amphibrach and amphimacer alternately, and a long syllable.

5th. A molossus, dactyl, tribrach, molossus, and tribrach.

6th. A tribrach, amphibrach, dactyl, amphibrach, cretic, and long syllable.

7th. A bacchic, molossus, tribrach, anapæst, cretic, and long syllable.

8th. Five tribrachs, and a short syllable.

9th. A tribrach, amphibrach, dactyl, amphibrach, antibacchic, and long syllable.

1. विद्रुमारुणाधरोष्ठशोभिवेणुवाद्यहृष्ट-
वज्रवीजनाङ्गसङ्गजातमुग्धकण्टकाङ्कं ।
त्वां सदैव वासुदेव पुण्यजन्मघादसेव —
वन्यपुष्पचित्रकेश संस्मरामि गोपवेश ॥

O Vishnŭ, the worship of whose feet imparts virtue, who didst assume a shepherd's form, having thy hair adorned with wild flowers; I constantly think of thee, how thy beautiful body was embraced by the shepherdesses, who were delighted with the sound of the flute, which was adorned by thy coral-like lips.

2. ——— ——— कंसनिदेशदृप्यदृषभगर्जविलसितं ।

The prancing of the prodigious elephant commanded by Kŭngsă.

3. दुर्ज्जयदनुजश्रेणीदुश्चेष्टाशङ्कितचकिता ———— ।

(The earth) was terrified at the wicked pursuits of the almost invincible giants.

4. सुरद्रुमूलमण्डपे विचित्ररत्ननिर्म्मिते ———— ।

(He dwells) in a house made of shining pearls, at the root of a celestial tree.

5. राधाख्यस्य मदनललितान्दोले ऽलसवपुः ———— ।

Rādhā is languishing in the swing of love.

6. स्फुरतु ममानने ऽप्यनल्पवाग्विरोतिरम्य ———— ।

May the goddess of speech now inspire in me the graces of poetry.

7. ———— हरेर्जोयादेदृक् प्रवरललितं वल्लवीनां ।

May this delightful sport of the shepherdesses prevail with Hūry.

8. ———— अचलधृतिरुदयतु सुकृतिनमुदिखलु ।

May he who sustained the mountain only shine into my virtuous heart.

9. ———— गरुडरुतं सुरारिभुजगे ऽसेचासने ।

It is like the cry of the Gūrūă, when it frightens the monstrous serpents of the giants.

SEVENTEENTH GENUS.

Of this there are eight species:

1st. A bacchic, molossus, tribrach, anapæst, dactyl, and iambus, with a pause at the 6th and 17th syllables.

2nd. An amphibrach, anapæst, amphibrach, anapæst, a bacchic, and iambus, with a pause at the 8th and 17th syllables.

3rd. A dactyl, cretic, tribrach, dactyl, tribrach, and iambus, with a pause at the 10th and 17th syllables.

4th. A molossus, dactyl, tribrach, two antibacchics, and a spondee, with a pause at the 4th, 10th, and 17th syllables.

5th. A tribrach, anapæst, molossus, cretic, anapæst, and iambus, with a pause at the 6th, 10th, and 17th syllables.

6th. A tribrach, amphibrach, dactyl, two amphibrachs, and an iambus*.

7th. A molossus, dactyl, tribrach, molossus, bacchic, and iambus, with a pause at the 7th, 13th, and 17th syllables.

8th. A molossus, dactyl, tribrach, cretic, anapæst, and iambus, with a pause at the 4th, 10th, and 17th syllables.

* This may have a pause at the 7th, 13th, and 17th syllables, but it is then considered a new species.

1. करादस्य भेदे ननु शिखरिणो दृश्यति शिशो-
विलीनाः स्मः सर्व्वे नियतमवसेयं तदखिलैः।
इतित्रस्तग्रेाप्यानुचितनिहतात्लाघजनितं—
स्मितं विभ्रद्देवो जगदवतु गोवर्द्धनधरः ॥

'See! should this mountain fall from the he this child, we shall certainly be destroyed; this sh thought of by us all.' The god, smiling at this ... chitchat of the fearful shepherds, sustains the mountain, and preserves the world.

2. दुरन्तदनुजेश्वरप्रकरदुस्थएथ्वीभरं ———— ।

The misery of the earth corrupted by the wicked giants.

3. नूतनवर्णपत्रपतितं रजनि जललव ———— ।

A drop of water fallen in the night upon a new leaf.

4. ——— मन्दाक्रान्तातदनुनियतं वश्यतामेति बाला ।

By slow and persevering efforts the maid is subdued.

5. बधित्व सविधि नेत्रे नीत्वा ध्रुवं हरिणीगणात्——— ।

Brŭhmă, having taken the eyes of deer, placed them (in these women).

6. ———— रुचिरपदावलीघटितनवटकेन कविः ।

The poet (describes him) by many pleasing verses of this species.

7. —— सा कंसारेरजनि न कथं राधा मनोहारिणी ।

How it is possible that Rădhă should not captivate the enemy of Kŭngsă?

8. भाराक्रान्तामम तनुरियं गिरीन्द्रविधारणात् ——— ।

This body of mine is oppressed with sustaining the great mountain.

EIGHTEENTH GENUS.

Of this there are five species:

1st. A molossus, antibacchic, tribrach, and three bacchics, with a pause at the 5th, 11th, and 18th syllables.

2nd. A tribrach, amphibrach, dactyl, amphibrach, and two cretics, with a pause at the 11th and 18th syllables.

3rd. Two tribrachs and four cretics, with a pause at the 7th and 18th syllables.

4th. A molossus, dactyl, tribrach, and three bacchics, with a pause at the 4th, 11th, and 18th syllables.

5th. A molossus, anapæst, amphibrach, anapæst, antibacchic, and anapæst, with a pause at the 12th and 18th syllables.

1. क्रीडाकालिन्दीललितलहरीवारिभिर्दक्षिणाशे —
वातैः खेलद्भिः कुसुमितलतावेल्लितामन्दमन्दं ।
भृङ्गालीगीतैः किसलयकरोल्लासितालास्यलक्ष्मीः —
तन्नानाचेतो रभसतरलं चक्रपाणेश्चकार ॥

The flowery shrubs, slightly shaken by the south winds, which raise a gentle swell in the playful Yámúná, and distinguished by having their new shoots surrounded with the hum of bees, excite the amorous desires of him who has a discus in his hand.

2. ——— क्षितिजननन्दनं व्रज सखे सुखाय इन्द्रावनं ।

O friend! go to the Vrindá wood, the delight of the earth, for happiness.

3. ननु विकिरति नेत्रनाराचमेषातिहृच्छेदनं ——— ।

Lo! she discharges the heart-piercing arrow from her eye.

4. ——— प्रीतं तस्यां नयनयुगमभूत् चित्रलेखाङ्गनायां ।

His beloved eyes were fixed on this wonderfully beautiful creature.

5. कृत्वा कंसमृगे पराक्रमविधिं शार्दूललीलितं ———— ।

Having by his power formed himself into a sportive tiger for hunting the deer, Kúngsá.

NINETEENTH GENUS.

Of this there are five species:

1st. A bacchic, molossus, tribrach, anapæst, two cretics, and a long syllable, with a pause at the 6th, 12th, and 19th syllables.

2nd. Like the preceding, except that it has two antibacchics instead of two cretics.

3rd. A molossus, anapæst, amphibrach, anapæst, two antibacchics, and a long syllable, with a pause at the 12th and 19th syllables.

4th. A molossus, cretic, dactyl, tribrach, bacchic, tribrach, and long syllable, with a pause at the 7th, 14th, and 19th syllables.

5th. A molossus, spondee, two tribrachs, two antibacchics, and a spondee, with a pause at the 5th, 12th, and 19th syllables.

1. कदम्बामोदाढ्यो विपिनपवनाः केकिनः कान्तकेका —
विनिद्राः कन्दर्पो दिशि दिशि मुदा दर्दुराद्भनादाः।
निशाश्चण्डद्युद्दिलसितलसन्मेघविस्फूर्जिताश्चेत् —
प्रियः स्वाधीनो ऽसौ हनुजदमनो राज्यमस्मात् किमन्यत्॥

If when the winds from the woods are enriched with the scent of flowers, when the sleepless peacocks make a pleasant noise, when the antelopes are roving at pleasure, when the frogs are croaking, and the clouds at night are luminous with the vivid flashes of lightning; your beloved is subject to you, and the demons to him, what is this but a kingdom?

2. न तमाधेरुच्चायामुपगतवतां संसारतीव्रातपः ———।

The distresses of life do not affect those who have taken refuge in the shadow of his feet.

3. न प्रेक्षे भवतां क्षते भवमहाशार्दूलविक्रीडितं ———।

I will not trouble you with this wide-gaping tiger of a world.

4. गोविन्दो वल्लवीनामधररसमुधां प्राप्य सुरसां

Govindŭ obtained delicious nectar of the shepresses.

5. ——— मौलौ दैत्यारे र्न्यपतदनुपमं खस्तरोः पुष्पदाम।

An unparalleled bunch of flowers from the celestial tree, fell on the head of the opposer of the demons.

TWENTIETH GENUS.

Of this there are four species:

1st. A molossus, cretic, dactyl, tribrach, bacchic, dactyl, and iambus, with a pause at the 7th, 14th, and 20th syllables.

2nd An anapæst, two amphibrachs, a dactyl, cretic, anapæst, and iambus.

3rd. An amphimacer and antibacchic alternately, with a trochee.

4th. A bacchic, molossus, two tribrachs, two antibacchics, and a spondee.

1. प्रत्याहृत्येन्द्रियाणि त्वदितरविषयाद्रासाग्रनयना
त्वां ध्यायन्ती निकुञ्जे परमतरङ्गं हर्षोत्पुलका।
आनन्दाश्रुप्लुताक्षी वसतिमुवदना योगैकरसिका
कामार्तिव्यङ्गकामा ननु नरकरिपो राधाममसखी॥

Lo! O thou enemy of Nŭrŭkă! Rādhă my opinion, having relinquished all passion for

thyself, being single in her view, meditating on thee, filled with extacy, and having her eyes full of tears of joy, dwells with pleasure in the grove: she is beautiful, pensive, and resolved on the subjugation of her passions.

2. ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – विदधे हरिं खलु वल्लवीजनचारुचामरगीतिका।

(The flute), attended with the fanning and singing of the shepherdesses, inspired Hary.

3. विचरन्नलीलया निसर्गरम्यदेहरूपविभ्रमेण ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –

1. यः कौमारहरः प्रभा कनकपत्रसत पीतवासाः सुहासा —
वक्षः श्रीकौस्तुभेन्दोर्वरभा कनकपत्रसत पीतवासाः सुहासा —
वक्षः श्रीकौस्तुभेन्दोर्वलयितशिखिपिच्छोरुकर्णावतंसा ।
वक्षः श्रीकौस्तुभेन्दोर्वलयितशिखिपिच्छोरुकर्णावतंसा ।
आसञ्जद्वंशध्वनिमुखितजगदलवीभिर्वलन्ती —
आसञ्जद्वंशध्वनिमुखितजगदलवीभिर्वलन्ती —
मूर्त्तिर्गोपस्य विष्णोरवतु जगति वः सुन्दरी चारुहारा ॥
मूर्त्तिर्गोपस्य विष्णोरवतु जगति वः सुन्दरी चारुहारा ॥

May the smiling body of Vishnu, which was adorned with a necklace and pearls, fair as the expanded blue lotus, clothed in yellow and shining like pure gold, having his hair adorned with a peacock's feather, and his beautiful ears with other ornaments, charming the shepherdesses, and making the world happy with the sound of his inclined flute, preserve you in the world.

2. यत्रच्यच्युतो व्रजमृगीनयनासरसीषु विधत्तं ———।

The imperishable one was versed in amours with the deer-eyed and river-like women of Vrija.

TWENTY-SECOND GENUS.

Of this there are two species:

1st. Two molossuses, a spondee, four tribrachs, and a spondee, with a pause at the 8th, 14th, and 22nd syllables.

2nd. Seven dactyls and a long syllable.

1. सार्द्धं कान्तेनैकान्ते ऽसौ विकचकमलमधुरभिषिवन्ती -
सार्द्धं कान्तेनैकान्ते ऽसौ विकचकमलमधुरभिषिवन्ती -
कामक्रीडाकुतस्फोतप्रमदसरसतरमलघुरसन्तो ।
कामक्रीडाकुतस्फोतप्रमदसरसतरमलघुरसन्तो ।
कालिन्दीये पद्मारण्ये पवनपतनपरितरलपरागे —
कालिन्दीये पद्मारण्ये पवनपतनपरितरलपरागे —
कंसारातौ पश्यन्ति स्म सरभसगतिरिह विलसति हंसी ॥
कंसारातौ पश्यन्ति स्म सरभसगतिरिह विलसति हंसी ॥

See, Hŭry, how this active goose, with her mate, is drinking the sweet juice of the expanded lotus, and being full of sport and moving briskly about, is playing freely amidst the lotuses of the Yŭmŭnă, the farina of which is scattered in every direction by the wind.

2. माधवमासिविकसत्केसरपुञ्जलसन्मदिरामुदिताः ——।

Drunk with the clear juice of the opening flowers of spring.

TWENTY-THIRD GENUS.

Of this there are two species :

1st. A tribrach, an amphibrach and dactyl alternately, with an iambus.

2nd. Two molossuses, a spondee, four tribrachs, and an anapæst, with a pause at the 8th, 13th, and 23rd syllables.

1. खरतरशैर्य्यमावकलिरलापतङ्गनिभममदनुजो —
जलधिसुताविलासवसतिः सतां गतिरशेषमान्यमहिमाः।
भुवनहितावतारचतुरस्थिराचरधरा ऽवतीर्ण इह —
क्षितिवलये ऽस्ति कंस शमनस्त्वेति तमवोचदद्रितनया॥

* *Dŭrgă said to Kŭngsă, Thy destroyer is become incarnate in the world, in the flame of whose mighty valour the proud giant will be absorbed, like an insect in the flame : he being possessed of boundless majesty, is the delight of Lŭkshmee †, the refuge of the good, the deliverer and sustainer of the earth.*

* Daughter of the Mountain. † Daughter of the Ocean.

2. मुधोन्मीलन्मत्ताक्रीडं मधुसमयसुलभमधुरमधुरसात् ।

Full of sport from the sweet honey, easily obtained in spring.

TWENTY-FOURTH GENUS.

Of this there is only one species:

A dactyl, antibacchic, tribrach, anapæst, two dactyls, a tribrach, and bacchic, with a pause at the 5th, 12th, and 24th syllables.

माधवमुधिर्मधुकरविरुतैः कोकिलकूजितमलयसमीरैः —
कम्पमुपेता मलयजसलिलैः स्नावनतो ऽप्यविगततनुदाहा ।
पद्मदलाद्यैर्विरचितशयने देहजसंज्वरभरपरिदूने —
निश्वसती सा मुकुरतिपरुषं ध्यानलये तव निवसति तन्वी ।

Thy fair one, O Mādhŭvă, is dwelling in solitude, trembling with the mountain winds, which are attended with the song of the cuckoo, and the hum of the wanton bees of spring; yet glowing with heat through having bathed in sandal water, and reclining on a bed composed of lotus leaves, which are greatly agitated by the heat arising from the body.

TWENTY-FIFTH GENUS.

Of this there is only one species:

A dactyl, molossus, anapæst, dactyl, four tribrachs, and an anapæst, with a pause at the 5th, 10th, 18th, and 25th syllables.

क्रौञ्चपदालीचित्रिततीरा मदकलखगकुलकलकलरुचिरा —
फुल्लसरोजश्रेणिविलासा मधुमुदितमधुकरवरभसकरी।
फेणविलासप्रोज्ज्वलहासा ललितलहरिभरपुलकितसुतनुः —
पश्य हरे ऽमो कथ्य न चेतो हरति तरलगतिरहिमकिरणजा।

See, Hūry! whose mind does not the swift Yŭmŭnā captivate? which has its sides impressed with the footsteps of paddy birds, is rendered vocal with the sweetest notes, adorned with full-blown lotuses, rendered enchanting by the hum of bees drunk with honey, having its surface covered with smiling froth, and beautified with rolling waves?

TWENTY-SIXTH GENUS.

Of this there is only one species:

Two molossuses, an antibacchic, three tribrachs, a cretic, anapæst, and iambus, with a pause at the 8th, 19th, and 26th syllables.

केलादद्वन्द्वत पादप्रकटविकटनटनभरोरणत् करतालकः --
चारुप्रेङ्खच्चूडाबर्हःश्रुतिसरलनवकिसलयस्तरांगितहारश्रक्।
चमत्रागश्मोभिर्भक्त्या मुकुलितकरकमलयुगं स्तुतस्तुतिरच्युतः
पायादस्मिन्दनकालिन्दीह्रदस्तनिजवसतिं दृढद्रुमक्रविज्झमितं।

May Achyŭtă preserve you: he who clapping his hands dances with varied motion and wonderful agility, whose hair is adorned with a beautifully waving peacock's tail, and his ears with a flowing necklace of new shoots, who is worshipped with uplifted hands by

the affrighted female serpents, and who destroys the pride of the tremendous snake dwelling in a bed of the Yámúná.

TWENTY-SEVENTH GENUS.

Of this there is an indefinite number of species, as it applies to all verses in which there are upwards of twenty-six syllables to the half line.

Of those which have twenty-seven to the half line there are four species, and of those which have twenty-eight, two.

1st. Two tribrachs and seven amphimacers.
2nd Two tribrachs and seven bacchics.
3rd. Nine anapæsts.
4th. Nine cretics.
5th. Fourteen trochees.
6th. Fourteen iambuses.

All verses containing more than twenty-eight syllables to the half line, are formed by adding cretics to the first species. Here the Poet is allowed an almost boundless range, and may proceed to any length he pleases within the limits of a thousand syllables to the half line.

It is not common, however, to go beyond thirty syllables to the half line; nor does it appear that any one has ever added more than six or seven cretics to the first species.

1. प्रलयघनघटाभीमसंमेदुरे नभसि गोपकुलं व्याकुलं गोकुलं।
सपदि समवलोक्य सर्वेन हरिणा गोवर्द्धनं नाम शैलं दधद्लीलया।
कमलनयन रक्ष रक्षेति गर्ज्जत्वसन्मुग्धगोपाङ्गनालिङ्गनानन्दितो
गलदभिनवधातुधारा विचित्राङ्गरागो मुरारातिरस्तु श्रमोदायवः

May the enemy of Mûrâ be your joy: who seeing the shepherds terrified at the dreadful rains threatening the destruction of the world, with ease and speed seized the mountain Gôvârdhûnâ in his left hand, was embraced by the shepherdesses afraid, and crying out, O lotus-eyed one! save! save! and had his body covered with the stream of the flowing lava.

2. प्रचलितकपटसुरारिव्रजोद्दामदन्तावलस्तोमविद्रावणे केसरीन्द्रः।

A noble lion for putting to flight the wild elephants of the deceitful giants.

3. भ्रमरप्रकरेण यथाहतमूर्त्तिरशोकलतावलसत्कुसुमस्तवकः।

Its form is like a bunch of flowers from the Asôcâ tree, surrounded with a multitude of bees.

4. कंसरंगाद्रिगः पातुवश्चक्रपाणिर्गतिक्रीडया मत्तमातङ्गलीलाकरः

May he who holds a discus in his hand, going to the mountain of battle against Kûngsâ, reeling like a drunken elephant, preserve you.

5. कर्णयोरशोकपुष्पमभ्यवतंसको मलेऽपि कालकुरबकपद्मम् ।

He has the pedicles of Asōc flowers in his ears, and a bunch of Punnag † ones in his bosom.*

6. रतिसहस्रनिर्मितः कथमनुद्भवेन चारुचम्पकेनङ्गयेश्वरः किमु ।

Was it not formed of Champac‡ flowers in a mechanical frolic by the hand of the goddess of love, as an ornament for the head of her husband?

7. बलिदमन शत्रुसिंह शैरे भवाम्भोधिघोरार्णवे त्वं नमज्जन्नमभ्युद्धरापेक्षम

O subduer of Bály and chief of men, come and deliver me who am sinking in the dreadful sea of life.

SECTION II

OF THE SECOND ORDER,

OR

Of Verses in which every line is the same.

Of this description of verse there are seven genera, but no species.

1st. Three anapæsts and an iambus for the first: and three dactyls and a spondee for the second part of the line.

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* Jonesia Asoca. † Rottleria tinctoria.

‡ Michelia champaca.

2nd. Two anapæsts, an amphibrach, and spondee; then an anapæst, dactyl, cretic, and amphibrach.

3rd. A pyrrhic, two dactyls, and a spondee; then three dactyls and a spondee.

4th. A pyrrhic, two dactyls, and a cretic; a tribrach, two dactyls, and a cretic.

5th. Two tribrachs, a cretic, and iambus; a tribrach, two amphibrachs, and a cretic.

6th. Two tribrachs, a cretic, and a bacchic; a tribrach, two amphibrachs, a cretic, and a long syllable.

7th. Two anapæsts, an amphibrach, and long syllable; an anapæst, dactyl, cretic, and iambus.

1. मुरवैरिवपुस्तनुतां मुदं हेमनिभांशुकचन्दनलिप्तं ।
गगनाङ्गणलामिलितं यथा शारदवारिधरैरुपचित्रं ॥

May the body of Crishnă, which is clothed in yellow, anointed with sandal water, and resembles the sky variegated with autumnal clouds attended with lightning, promote your happiness.

2. यमुनासुगता दिनावसाने कलसीयुग्मधरी गुरोर्गिरेति ।

A fair one with a water-pot at her side, going at the close of the day to the Yămŭnă, is thus accosted.

3. शरवेगवती व्रजरामा वेणुरवं शरवैरतिमुग्धा ।

A Vrŭjă beauty, quick of recollection, was enchanted with the sound of the flute.

4. स्फुटफेनचया हरिणप्लुतावलिमनोज्ञतटा तरणेः सुता।

The Yūmūnā abounds with froth, and its banks are rendered enchanting by the bounding deer.

5. स्फुटसुमधुरवेणुगीतिभिस्त्वमपरवक्त्रमवेत्यमाधवं।

They approached Mādhāvā, intent on the songs of the melodiously sounding flute.

6. स्खलितहरिविलासयूथिताया व्रजयुवतीव्रततेर्हरेर्मुदेऽभूत्।

The youth of Vrūjā, resembling a creeper with a flower on the top, are the delight of Hūry.

7. यदवोचदुदीक्ष्य सुन्दरो परितः स्नेहमयेन चक्षुषा।

The beautiful one, looking around with affectionate eyes, said.

SECTION III.

OF THE THIRD ORDER,

OR

Of Verses in which every two lines are alike.

Of this Order there are three genera. The first and third have each two species; the second has none.

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* When a number of short sounds come together, by a poetical license there may be nine syllables in a half line; it is however a license of very rare occurrence.

FIRST GENUS.

This has eight syllables for each half line; the fifth and sixth syllable in the first part of each line form an iambus*, and the fifth, sixth and seventh in the second part of each line, an amphibrach; the others may be long or short.

अभिवाद्य स राजानमुवाच द्विजसत्तमः ।

स्वस्ति ते ऽस्तु महाराज धर्मेणाराधय प्रजाः† ।

The excellent twice-born one, bowing to the king, said, May prosperity attend thee, O monarch! Govern thy subjects with justice.

Species.

The first species has a molossus, cretic, and spondee in the second part of each line; and the second, a molossus, anapæst, and iambus.

1. वक्त्राम्भोजं सदाभीरं चक्षुर्नीलोत्पलं मुक्तं ।

वल्गवीनां मुरारातेर्वेसो भक्तं जहारोचैः ॥

* A trochee, spondee, or pyrrhic is occasionally used instead of the regular iambus.

† This is the Heroic measure of the Hindoos, and that in which their principal poetical works are composed. The second genus of this order, and the 11th and 12th genera of the first order, are frequently used with it, at the close of a section or book.

The lotus-faces of the shepherdesses, always smiling, and having eyes like a full-blown blue lily, attract the mind of Mūra's enemy as the flower attracts the bee.

2. रासकेलिप्रहृष्टस्य कृष्णस्यामधुवासरे ।

आसीद्गोपसमस्त्रीणां यथा वक्त्रमधुस्रुतिः ॥

The sweet flow proceeding from the mouth of Crishnă, happy and full of sport in the spring, is the health of the shepherdesses.

SECOND GENUS.

This has eleven syllables in each half line; the first foot in each half line may be an antibacchic or amphibrach; but the others must be an antibacchic, amphibrach, and spondee.

ते चापि धीरा नृपतेर्वचस्तत् श्रुत्वा तदा लाभमिवेष्टमाप्य ।

नरेन्द्रमानम्य गृहान्विगत्वा देवान् समानर्चुरभिप्रहृष्टाः ॥

The citizens having heard this speech of the king, and obtained their wish, bidding their sovereign adieu, and hastening home full of joy, worshipped the gods.

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* This combines the peculiarities of the first and second species under the 11th genus, 1st order; but admits of every variety that can be produced by interchanging the antibacchic and amphibrach at the beginning of each half line, for which reason it is classed under this order.

THIRD GENUS.

The third genus has ten syllables in each half line except the last, which has thirteen: for the first part of the first line, an anapæst, amphibrach, anapæst, and short syllable; for the second a tribrach, anapæst, amphibrach, and long syllable:—for the first part of the second line a dactyl, tribrach, dactyl, and long syllable, or a dactyl, tribrach, amphibrach, and iambus; for the second part an anapæst and amphibrach alternately, and a long syllable.

⏑ ⏑ – ⏑ – ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ – ⏑ – ⏑ –

विललास गोपतरुणीषु तरङ्गितनया प्रभेदृता ।

– ⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ ⏑ – ⏑ – ⏑ –

क्षणनयनचकोरयुगे दधती मुधांसुकिरणोर्मिविभ्रमं ॥

*The resplendent Yămŭnă glides briskly among the youthful shepherdesses, reflecting the tremulous light of the moon's beams on the bird*like eyes of Crishnă.*

OR

अथवासवश वचनेन रुचिरवदनलिङ्गिनं ।

– ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ –

क्लान्तिरहितमभिधारयितुं विधिवत्तपांसि विदधे धनञ्जयः ।

Then Dŭnănjăyă, at the command of Indră, with a pleasing countenance performed the appointed austerities, to secure the favour of the unwearied three-eyed one.

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* The bird mentioned in the text is the Greek partridge, which is fabulously reported to live on the moon's beams.

Species.

The first species has an amphimacer, tribrach, &c. for the first part of the second line, and the second two tribrachs and two anapæsts.

1. परिभूतपुष्कृगन्धपत्रवनविस्तृतगन्धविभ्रमा ।

कस्य हृद्यहरतोष हरे मुखपद्मसौरभकला तवाद्भुता ॥

O Hŭry! whose heart does not the astonishing sweet fragrance of thy lotus-mouth enchant? for it far excels the scent proceeding from hundreds of expanded lotuses.

2. व्रजसुन्दरी समुदयेन मुदितमनसा प्रपीयते ।

हिमकरगलितमिवामृतकं ललितमुरारिमुखचन्द्रविच्युतं ।

The delightful ambrosia distilled from the moon-like face of Mŭrá's enemy is like that which falls from the moon, and is imbibed by the beautiful happy youth of Vrŭjá.

CHAPTER II.

OF THE

SECOND CLASS OF POETRY,

MEASURED BY

THE TIME OCCUPIED IN THE PRONUNCIATION.

Of this class there are two Orders: the first is regulated by the number of instants and the sorts of feet used in their measurement; the second is regulated by the number of instants, without any particular reference to the kinds of feet by which they are measured.

SECTION I.

OF THE FIRST ORDER,

OR

Of Verses regulated by feet and quantity.

This Order includes one genus and nine species.

The Genus * has thirty instants for the first line, and twenty-seven for the second.

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* It is generically, though not specifically, of the same nature as elegiac verse in Greek and Latin.

Each line contains seven and a half feet, and each foot (the 6th of the 2nd line excepted) contains four instants; consequently only such feet can be used as contain this number of instants, and of this kind are the spondee, the amphibrach, the anapæst, the dactyl, and the proceleusmatic.

The half foot must be a long syllable.

The sixth foot of the first line must be an amphibrach or proceleusmatic; the sixth foot of the second line must be a short syllable; and the first, third, fifth, and seventh feet must not be amphibrachs.

When the sixth foot of the first line is a proceleusmatic, the pause must be after the first syllable of it; and when the fifth foot of the second line is a proceleusmatic, the pause must be before the first syllable.

GENUS.

– ⏑ | – ⏑ | – ⏑ | – – | ⏑ ⏑ | – ⏑ | – ⏑ |
कृष्णः क्षिप्तः सुतो मे वल्लवकुलटाभिराकृतो न गृहे ।
⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ – |
क्षणमपि वसत्यसाविति जगाद गोष्ठ्यां यशोदार्या ॥

Crishnă this boy of mine, being called by the shepherdesses, will not remain at home a single moment: thus said his venerable mother.

OR

_ _ ।_ ◡ _ ।_ _ ।_ _ ।◡ ◡ _ ।◡ ◡ ◡ ।◡ _ ।_
वृन्दावने स लीलं कल्पद्रुमकाण्डनिहिततनुयष्टिः ।
_ ◡ ◡ ।_ ◡ ◡ ।_ _ ।_ _ ।◡ ◡ ◡ ।◡ ।_ _ ।_
मेरमुखार्पितवेणुः कृष्णो यदि मनसि कः स्वर्गः ॥

If Crishnă reclining negligently against a celestial tree in the Vrindă wood, and playing his flute with a smiling face, remains in the mind, then what is heaven?

First Species.

The first species requires the pause to be at the close of the 3rd foot, and differs from the genus only in this particular.

◡ ◡ ◡ ।_ ◡ ◡ ।_ _ ।_ ◡ ◡ ।_ _ ।◡ _ ◡ ।_ _ ।_
जय जयनाथ मुरारे केशवकंसान्त माधवानन्त ।
◡ ◡ ◡ ।_ ◡ ◡ ◡ ।_ ◡ ◡ ।_ _ ।◡ ◡ ◡ ।_ ।_ _ ।_
कुरु करुणामिति विनतिः पथ्या भवरोगदुस्थानां ॥

O victorious Lord, enemy of Mûră, destroyer of Kângsă, beautiful-haired, eternal Mădhăvă! pity me! this intreaty is the health of those who are sick of the world.

Second Species.

This admits the pause before or after, but not at the close of the 3rd foot.

_ _ ।_ ◡ ◡ ।_ _ ।◡ ◡ ◡ ।_ _ ।◡ ◡ ◡ ◡ ।_ _ ।_
पुंसां कलिकालव्यालहृतानां नाशुयष्टिरस्यायि ।
_ ◡ ◡ ।_ ◡ ◡ ।_ _ ।_ _ ।_ _ ।◡ ।◡ ◡ ◡ ।_
वीर्यविपुला मुखे चेत् माद्रोविन्दाख्यमन्त्रकला ॥

If the all-prevailing charm of Hŭry's name remains in the mouth, there is no fear to those who have been bitten by the serpent of the iron age.

Third Species.

In addition to the regular rules for the genus, this species requires the second and fourth feet of each line to be amphibrachs.

चपला न चेत् कदाचिद्गृणां भवेद्भक्तिभावना कृष्णे।

⏑ – ⏑ | ⏑ ⏑ – | ⏑ – ⏑ | ⏑ ⏑ – | ⏑ – ⏑ | – –

धर्मार्थकाममोक्षास्तदा करस्था न सन्देहः * ॥

When the nature of men's faith in Crishnă is not wavering, they are possessed of virtue, wealth, the fulfilment of their desires, and liberation: of this there is no doubt.

Fourth Species.

This requires only the second and fourth feet of the first line to be amphibrachs.

– ⏑ | ⏑ – | ⏑ – ⏑ | – ⏑ | – ⏑ – | – –

नन्दसुतवञ्चकत्वं दृढं न ते प्रेम गच्छ तत्रैव।

– ⏑ – | ⏑ – | – ⏑ | – ⏑ – | ⏑ – ⏑ | – ⏑ ⏑ – | –

यत्र भवति ते रागः कापि जगादेति मुखचपला॥

O son of Nŭndă, you are a deceiver, your love is not fixed, go where your passion leads you: thus said one of the fickle maids.

---

* Some describe this as having also a spondee or an anapæst for the first foot, and a spondee or dactyl for the third.

Fifth Species.

This requires only the second and fourth feet of the second line to be amphibrachs.

कृष्णः शृङ्गारपटुर्यौवनमदेन चपलः सललिताङ्गः ।

आसीद्व्रजाङ्गनानां मनोहरो जघनचपलानां ।

Crishnă amorous, full of youthful spirit, and beautiful, is the delight of the brisk Vrĭjă maids.

Sixth Species.

In this species the second line is the same as the first, each containing thirty instants.

_ ◡ ◡ | _ ◡ ◡ | _ _ | _ ◡ ◡ | _ ◡ ◡ | ◡ _ ◡ | _ ◡ ◡ | _

केशववंशजगीति र्लोकमनोहरिणहारिणी जयति।

_ _ | _ _ | _ ◡ | _ ◡ ◡ | _ _ | _ ◡ ◡ | _ _ | _

गोपीमानगर्व्वविमोचनी दिव्यगायनाश्चर्य्या ॥

The song of Crishna's flute prevails, being astonishingly melodious, leading captive the deer-like minds of the people, and subduing the pride of the shepherd-

Seventh Species.

In this the first line is the same as the second, each containing twenty-seven instants.

◡ ◡ | _ ◡ ◡ | _ _ | _ _ | _ _ | ◡ | _ _ | _

नवगोपसुन्दरीणां रासोल्लासे मुरारातिं।

_ _ | ◡ ◡ ◡ | _ _ | _ ◡ ◡ | _ _ | ◡ | _ _ | _

अस्मारयदुपगेतिः स्वर्गकुरङ्गीदृशां गीतीः ।

The song of the young beautiful shepherdesses amidst the joy of the festival, made Mûrâ's enemy think it was the songs of the celestial nymphs.

Eighth Species.

This is simply the genus inverted: the first line being put last, and the last first.

– ⏑ | – ⏑ | – ⏑ | – – | – ⏑ | – ⏑ | – –

नारायणस्य सन्ततमुक्तीतिः संस्मृतिर्भक्त्या।

– ⏑ | – – | – – | – ⏑ | – – | – ⏑ | – ⏑ | – –

अर्चायामाश्रित दुस्तरसंसारसागरे तरणिः ॥

Praising Nărăyŭnă, constantly recollecting him by faith, and adoring his image, are the boat for the almost impassable sea of life.

Ninth Species.

This species has thirty-two instants, and eight feet in each line; it is the same as the 6th species, with the addition of a long syllable.

– – | – ⏑ | – ⏑ | – ⏑ | – – | – ⏑ | – ⏑ | – –

हर्षाश्रुस्तिमितदृशः प्रमोदरोमाञ्चकञ्चुकाञ्चितदेहाः।

– ⏑ | – – | – – | – – | – ⏑ | – ⏑ | – ⏑ | – –

आर्य्यागीतिभक्त्या गायन्ति श्रीपतेश्चरितसम्बन्धं॥

The fair ones, having their eyes filled with tears of joy, and their bodies encompassed with sensations of pleasure as with a garment, sing by faith praises relating to the husband of Shree.

SECTION II.

OF THE SECOND ORDER,

OR

Of Verses regulated principally by Quantity.

Under this order are enumerated four genera; but the last one belongs rather to Praerit than to Sunscrit Poetry.

FIRST GENUS.

This has fourteen instants in the first part of each line, and sixteen in the second. Each half line must close with an amphimacer and iambus.

घुसृणेन मदेनचर्चितं तव यन्निर्दति राधिके कुचे।

मुदमातनुते ऽत्र पार्थिभं तदितालीयं फलं हरेः॥

O Rādhā! thou being perfumed with saffron and musk outviest the ripe Tālā fruit here, and promotest the joy of Hūry.*

Fourteen or sixteen instants may be used in both parts of the line, sometimes also a dactyl and spondee are used at the close of each part, and some enumerate different species according as the 1st and 2nd, 3rd and 4th instants remain separate, or are combined in a long syllable.

* Borassus flabelliformis.

SECOND GENUS.

This has sixteen instants in the first part of each line, and eighteen in the second. Each half line must close with an amphimacer and bacchic.

आतत्रासः सुरारिस्त्रीणां क्षिप्रच्छन्दसकं हृदो विनोदं ।

कंसं यो निर्जघान देवो वन्दे तं जगतां स्थितिं दधानं ॥

I salute that god, who made the heart-cheering necklaces of the female demons tremble, who destroyed Kúngsá, and who supports the world.

This genus is the same as the preceding, with the addition of one long syllable to each half line; but is a more favourite metre with the Poets.

THIRD GENUS.

The third genus has sixteen instants in each part of the line. The ninth and last instants in each part must be included in a long syllable. The ninth instant is often a short syllable.

तरलवतंसश्रेयस्कर्णश्चलतरपक्षटिकोकटिबन्धः ।

मौलिचपलशिखिचन्द्रकवृन्दः कालियशिरसि ननर्त्त मुकुन्दः ॥

Mukúndá, with his ear-rings reaching to his shoulders, the bells round his waist tinkling by his brisk motion, and a waving peacock's tail in his hair, danced on the head of the black serpent.

OR

नलिनीदलगतजलतरलं तद्वत् जीवनमतिशयचपलं ।
क्षणमपि सज्जनसंगतिरेका भवति भवार्णवतरणे नौका ॥

Life is exceedingly unstable, like water rolling on the leaf of a lotus; but union with the good is the boat for crossing the sea of life.

Different species have been enumerated from the circumstance of the 5th, 8th, or 12th instant forming a syllable of itself, or being united with another instant to form a syllable; but from what has been said, it is evident, that all the instants depend entirely on the pleasure of the Poet, except the last two, which must form a long syllable.

FOURTH GENUS.

This genus has thirteen instants for the first part of each line, and eleven for the second. Each part must close with a short syllable.

वाई दोर्दण्डिपटन मुखि हसितु काहुगोआलं ।
विन्दवणघणकुञ्जरघरं चलितु कमलं रसालं ॥

The playful shepherd Crishnă has wandered into the most retired part of the Vrindă wood: hearing this in this metre, his mother laughed.

This genus has many species; but as it does not properly belong to Sunscrit Poetry, we forbear to enlarge.

As an exercise in scanning, let the Class, Order, Genus, and Species of the following verses be defined. The metres in which they are composed, are some of those most frequently employed by Indian Poets.

यदिदं दृश्यते किञ्चित् भूतं स्थावरजङ्गमं।
पुनः संक्षिप्यते सर्व्वं जगत्प्राप्ते युगक्षये ॥

Mŭhābhārătă.

उपसि स गजयूथकर्णतालैः पटुपटहध्वनिभिर्विनीतनिद्रः।
अरमत मधुरस्वरान्विशृण्वन् विहगविकूजितवन्दिमङ्गलानि ॥

Rŭghŭvăngsă.

दिनयामिन्यौ सायंप्रातः शिशिरवसन्तौ पुनरायातौ।
कालः क्रीडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥

Mōhămŭdgără.

तत्र पदे बालोनामथ विभान्तं वने च देबालोनां।
तद्वृन्दे बालोनां ततिन्दधानं तयास्पदे बालोनां ॥

Nălōdăyă.

निशम्य तल्लक्ष्मणमातृवाक्यं रामस्य मातुश्चरदेवपत्न्याः।
सद्यः पपौरे विननाश शोकः परद्रुमो मेघ इवाम्बुतोयः ॥

Rămāyănă.

अनन्यभावामनन्यचेतसं त्वया वियुक्तां मरणाय निश्चितां।
नयस्व मां साधु कुरुष्व याचनां न ते मयातो गुरुता भविष्यति ॥

Rămāyănă.

संमोहयन्ति मदयन्ति विडम्बयन्ति निर्भर्त्सयन्ति रमयन्ति विषादयन्ति।
एताः प्रविश्य सदयं हृदयं नराणां किन्नाम वामनयना न समाचरन्ति ॥
Bhŭrtryhŭry.

तां जानीथाः परिमितकथां जीवितं मे द्वितीयं —
दूरीभूते मयि सहचरे चक्रवाकीमिवैकां।
गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु बालां —
जातां मन्ये शिशिरमथितां पद्मिनीं वान्यरूपां ॥
Meighădūtă.

उत्खातं निधिशङ्कया क्षितितलं ध्मातागिरेर्धातवो —
निस्तीर्णः सरितां पतिर्नृपतयो यत्नेन सन्तोषिताः।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः —
प्राप्तः काणवराटकोपि न मया तृष्णे ऽधुना मुञ्च मां ॥
Bhŭrtryhŭry.

आयुः कल्लोललोलं कतिपयदिवसस्थायिनो यौवनश्री—
रर्थाः सङ्कल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूगाः।
कायश्चायोपगूढं तदपि च नचिरं यत्प्रियाभिः प्रणीतं—
त्वत्कल्याणैकचित्ता भवत भवभयाम्भोधिपारं तरीतं ॥
Bhŭrtryhŭry.

CHAPTER III.

OF

THE DIFFERENT KINDS

OF

PROSE COMPOSITION.

In consequence of the union of one word with another by the rules of Orthography, and of a number of words together by the rules for the formation of Compound words, even Prose in Sunscrit is considered by the learned as a species of Poetry, and is divided into three sorts; which, in regard to Native taste, may be denominated, the Common, the Elegant, and the Refined.

By a person who regards the rules laid down for English composition as correct, the first would be denominated Elegant, the second Verbose, and the third Bombastic. So great is the difference between the taste of Europeans and Asiatics on the subject of Composition.

1st.—THE COMMON STYLE.

Of this there are two species:

1st. That in which no compound nouns or adjectives are admitted; as,

तं तथा वादिनं विलपन्तं दीनं निश्वसन्तं नागं यथा मुह्यमानं मुहुर्मुहुः राजानं धीमान् वाक्यमब्रवीत्।

The wise one addressed the unhappy king who was talking thus, bewailing his calamities, breathing like a serpent, and frequently fainting.

2nd. That containing a mixture of simple words with short compounds.

सह्हि त्रयाणामेव जगतां गतिः परमपरुषः पुरुषोत्तमो दृप्तदानवभरेण भङ्गुराङ्गीमवनिमवलोक्य करुणार्द्रहृदयस्तां भारमवतारयितुं रामकृष्णस्वरूपेणांशतो यदुवंशे ऽवतारं यस्तु प्रसङ्गेनापि स्मृतो ऽभ्यर्चितो वा गृहीतनाम्नां पंसां संसारसागरपारमवलोकयति।

He is indeed the refuge of the three worlds, supreme and most excellent, who seeing the earth oppressed by the proud giants, and being of a compassionate heart, to save it from its oppression, become incarnate in the family of Yādŭ, taking the forms of Rāmă and Crishnă: and who, being recollected with respect or worshipped, sees them safe over the sea of life who pronounce his name.

Of this 1st kind there are no entire works: it is often used in explaining passages and in familiar dialogues, and is generally supposed once to have been the colloquial medium of the language.

2nd.—THE ELEGANT STYLE.

This is a medium between the first and the last, being neither so simple as the former, nor so abstruse as the latter:—it is a sort of poetical prose.

जयजयजनार्द्दन सुकृतिजनमनस्सरोगविकस्वरचरणपद्म पद्मनयन पद्मापद्मिनीविनोदराजहंस भासुरयशःपटलपरि पूरितभुवनत्रयकुक्षे हरकमलासनादिवन्दारकवृन्दवन्दनीय पादारविन्दद्वन्द्वनिर्मुक्तयोगीन्द्रहृदयमन्दिराविस्फुतनिरञ्जन ज्योतिःस्वरूप निरुपमरूप विरूप मुरूप विश्वरूप अनाथनाथ जगन्नाथ मामनवधिभवदुःखथाकुलं रक्ष रक्ष।

O victorious Vishnû, whose foot is the expanded lotus in the pond of virtuous minds; thou lotus-eyed one! who playest about Lŭkshmee like a gander about the lotuses; whose glorious fame fills the expanse of the three worlds; whose lotus-feet are adored by Sĕvă, Brŭhma, and all the gods: who art the pure light shining in the temple of that heart which has its passions subdued by abstraction, who art of incomparable form, having no form, having an excellent form, having all forms; the friend of the friendless, and the lord of the world: save, save me continually distracted with the misery of life!

3rd.—THE REFINED STYLE.

This is a very lofty style, and abounds with compounds, remarkably long, and sometimes exceedingly abstruse.

प्रणिपातप्रवणप्रधानाशेषसुरासुरादिवृन्दसौन्दर्यप्रकट-
किरीटकोटिनिविष्टसप्तमणिमयूखच्छटाद्युतिचरणनखरचन्द्र
विम्बनिर्दग्धभवदुपादाकुण्ठनखरश्मिसरखण्डितब्रह्माण्डभाण्डवि-
धरनिःसरच्छरदमृतकरप्रकरभासुरसुरवाहिनीप्रवाहपवि-
त्रीकृतत्रिभुवनत्रितयकैटभारे क्रूरतरसंसाराघोरसागरनाना
प्रकारावर्तविवर्तसमाकुलविग्रहं मामनुग्रहाण ।

O Nārāyŭnă! whose moon-like toe nails are made resplendent by the intense brightness of the pearls placed on the top of the magnificent turbans of all the chief divinities making their suppliant prostrations, and who art the purifier of the three worlds by the stream of Gŭngā which is bright as the rays of the autumnal moon proceeding through the hole of that concave vessel which was broken by the top of the nail on the great toe of thy energetic left foot, do thou pity me, who am tossed about amidst the various whirlpools of the tremendous and shoreless ocean of human life.

AN APPENDIX,

CONTAINING

A LIST OF THE TECHNICAL TERMS

USED BY

SUNSCRIT GRAMMARIANS.

व्याकरण Grammar.

ORTHOGRAPHICAL TERMS.

From a conviction that no one representation of the vowel sounds in Roman letters, can fitly express their nature, and at the same time be applicable to all those languages in which that character is used, they have been accommodated in this work only to the English. When the Sunscrit becomes more extensively studied, it is not improbable that men of other nations will adopt the same method, as there is not yet, and perhaps never will be, one system fixed upon to which all will bow with submission.

As this is a subject however which admits of controversy, the other systems that have been previously used, are here subjoined, that the student may exercise his own judgment, and make his own choice.

Sir W. Jones's System.

अ a, आ ā; इ i, ई ī; उ u, ऊ ū; ऋ ri, ॠ rī; ऌ lri, ॡ lrī; ए e, ऐ ai; ओ o, औ aw; अं an, अः ah.

Dr. Carey's System.

अ *u*, आ ā; इ *i*, ई ee; उ *oo*, ऊ oo; ऋ *rri*, ॠ rree; ऌ rlri, ॡ rlree; ए *e*, ऐ i; ओ o, औ ou; अं *ung*, अः *uh*.

Each of these schemes has its respective adherents.

Some Western writers have adopted the Greek aspirate to represent the aspirated consonants; as, ख *kh*a instead of kha.

अक्षर a letter.	समान similar.
स्वर a vowel.	असमान dissimilar.
ह्रस्व short.	अनुस्वार the letter ं
दीर्घ long.	विसर्ग the letter ः
प्लुत grave.	

Vowels as well as consonants are divided by the Natives into different sorts; as, Guttural अ, आ, ह; Palatines इ, ई, ए, ऐ; Linguals ऋ, ॠ; Dentals ऌ, ॡ; Labials उ, ऊ, ओ, औ.

When the vowels are simply enumerated, ऩ् or कार is used with the letter before it; as, अऩ् or अकार the vowel अ, &c.

व्यञ्जन, a consonant.	अल्पप्राण unaspirated.
कण्ठ्य a guttural.	महाप्राण aspirated.
तालव्य palatine.	वर्गीय classified.
मूर्द्धन्य lingual.	अवर्गीय miscellaneous.
दन्त्य dental.	क-वर्ग the क class: so च-वर्ग, ट-वर्ग, &c.
ओष्ठ्य labial.	ऊष्म the letters श, ष, स, ह.
सानुनासिक nasal.	

विराम the mark

संयोग the union of two or more letters.

युक्त अक्षर a compound consonant.

उच्चारण pronunciation.

जिह्वामूलीय pronounced from the root of the tongue.

उपध्मानीय pronounced from the palate.

समाहार the artificial arrangement of the alphabet.

The alphabet is thus arranged by the Natives.

अ इ उ ऋ ऌ ऍ ऐ ओ ऑ ऐ औ ्

ह् य व र ल ञ ण न ङ म

झ् ढ ध घ भ ज ड द ग ब

ख फ छ ठ थ च ट त क प

श ष स

सन्धि permutation by the union of two letters.

अच् सन्धि permutation of the vowels.

हल्* सन्धि permutation of the consonants.

विसन्धि permutation of ˙ and ः

गुण the particular change of the vowels इक्.

वृद्धि the particular change of the vowels अच्.

इत् *The Rejection of Letters.*†

इ is rejected, to shew that the word must end in a consonant; as, नर + सि = नरस् or नरः.

उ is rejected, to shew that the vowel must be long, णुन् inserted, and the feminine formed by ईप्; as विद् + वसु = Nom. विद्वान्; Obj. विद्वांसं; fem. विदुषी.

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* Some say हलसन्धि.

† These properly belong to Etymology, but may serve very well as an introduction to it.

क् is rejected, to shew that ङीष् must be inserted, and the fem. formed by ङीप्; as पच् + शतृ = Nom. पचन् fem. पचन्ती.

क् is rejected, to shew that the vowel does not admit *goon*; as, भू + क्वनिप् = भूव.

ख् is rejected, to shew that a nasal is inserted; as, भय + क्रञ् = भयङ्कर.

घ is rejected, to shew that च ज become क ग; as पच् + घञ् = पाक.

ङ् is rejected, to shew that the vowel of a root does not admit *goon*: when another letter precedes the ङ्, it supplies the place of the last letter in the word to which it is affixed; as, पुष + ङि, क्रम् = अपुपत्. खन् + ड् = खट्.

च् is rejected, to shew that the word is indeclinable; as, याच् + क्त्वाच् = याचित्वा.

ञ् is rejected, to shew that the vowel requires *vriddhy*: as, त्यज + घञ् = त्याग.

ट् or ष् is rejected, to shew that the fem. gender is formed by ङीप्; as, भूष् + अनट् = भूषणी; विष्णु + षा = वैष्णवी.

ढ् is rejected, to shew that the last vowel of the word, and whatever follows it, is dropped, and that the letters affixed to the ड occupy its place; as, उक्षन् + उस् = उक्षनस्.

ण् is rejected, to shew that the vowel of the root requires *vriddhy*, and that the affix united with it must occupy the place of the last vowel of the word; as in the perf. नह् + णल् = ननाह; भवन् + णुन्, औ = भावनौ.

न is rejected, to shew that the affix with which it is joined must follow the last letter of the word; as, ज्ञान + इनिन् = ज्ञानिन्.

ष is rejected from the affixes of verbs, to shew that the vowel of the root requires *goon*. In participles it shews, that न must be inserted when the root ends with a short vowel; in nouns it points out the fem. gender. As इ + क्विप् = इति; कृ + क्यप् = कृत्य; मृग + ङीष् = मृगी.

म is rejected, to show that the increment united with it must be prefixed to the syllable or word; as, आम + णुम् = नाम; च्युत् + ङ, दि, अम = अच्युतत्.

श is rejected, to distinguish the present tense of verbs and their formatives, and the Obj. case plural of nouns; as, भू + शप्, तिप् = भवति.

लुक् *concealment*, is used to point out deviations from a general rule; as, वारि; Obj. वारि and not वारिं; सः, सा, तद् and not सद्.

लुप् *obliteration* shows, that when a letter is dropped no change afterwards takes place; as, सः + एषः = स एषः.

लोप् *an expunging* points out, that although an affix has been rejected, the word must be changed as though it had not been rejected; as, गिरि + सि = गिरे.

ETYMOLOGICAL TERMS.

शब्द् a word.

द्विरुक्त a double word, as दीर्घी.

[illegible]क्त, क्ति an inflection.

[illegible]न्त the final of an inflected word.

[illegible] the first consonant of an inflection or

इ the final vowel, or final consonant with the vowel.
क a consonant or .
उङ् or उपान्त्य the penultimate.
प्रत्यय an affix*.
नुन् the insertion of न.
संज्ञा a name, a noun.
लिङ्ग a noun in its uninflected state.
पद् a noun in its inflected state.
पुंलिङ्ग † the masculine gender.
स्त्रीलिङ्ग the feminine gender.
क्लीव or नपुंसकलिङ्ग the neuter gender.
एकवचन the singular number.
द्विवचन the dual.
बहुवचन the plural.

The cases when simply enumerated are called:

प्रथम the first.	पञ्चम the fifth.
द्वितीय the second.	षष्ठ the sixth.
तृतीय the third.	सप्तम the seventh.
चतुर्थ the fourth.	

When considered in relation to verbs they are called:

कर्त्ता the nominative.	अपादान the ablative.
कर्म्म the objective.	सम्बन्ध the possessive.
करण the instrumental.	अधिकरण the locative.
सम्प्रदान the dative.	सम्बोधन the vocative.

* There are three kinds of affixes, कृतप्रत्यय affixes for words formed from verbs; तद्धितप्रत्यय affixes for other derivatives; समासप्रत्यय affixes for compound words.

† From पुमस् and लिङ्ग; पुमस् becomes पुं in composition but retains the स् if स्—प followed by अ—म succeeds; पुंस्कोकिल, *a male cuckoo.*

The Natives do not account the vocative a distinct case, but only a certain modification of the nominative.

A Scheme of Terminations for Nouns, Adjectives, and Pronouns.

	Sing.	Dual.	Plural.
Nom.	सि	औ	जस्
Obj.	अम्	औ	शस्
Inst.	टा	भ्याम्	भिस्
Dat.	ङे	भ्याम्	भ्यस्
Abl	ङसि	भ्याम्	भ्यस्
Poss.	ङस्	ओस्	आम्
Loc.	ङि	ओस्	सुप्

The इ of सि and ङसि, also the ज, श, ट, ङ, and प of the above terminations, are rejected: the ज, श, ट, and प are rejected, merely to distinguish the particular cases from which they are rejected.

The final म becomes ं, and the final स becomes ः.

The terminations सि, औ, जस्, अम्, औ, and the श् substituted for शस् in neuter nouns, are called घि; by some सट.

The terminations शस्, टा, ङे, ङसि, ङस्, ङि, ओस्, and आम्, and the feminine affix ई, are called घि.

In the above scheme several alterations are adopted to make it applicable to the different declensions, and to account for some irregularities. As for instance, in the first Declension, for टा, इन is substituted; for ङे, अय; for ङसि, आत्; for ङस्, स्य; for ओस्, योस्; for भिस्, ऐस्.

नदी or ङी feminines ending with ई and ऊ; also feminines in इ and उ in the last four cases singular.

गुणवाचक an adjective.

सर्वनाम a pronoun.

सर्वादि or सि words inflected like सर्व.

धातु a root.

प्रकृति a root in its primitive state.

क्रिया a verb, whether common, active, or deponent.

प्रेरण a causal verb.

सनन्त an optative verb.

यङन्त a frequentative deponent verb.

यङ्लुगन्त a frequentative active verb.

नाम a nominal verb.

आगम the insertion or prefixing of a letter.

आदेश the substitution of one letter for another.

रि reduplication.

ङि or सम्प्रसारण the changing of य व र ल to इ उ ऋ ऌ.

The names of the Conjugations are taken from the first example under each, as भ्वादि, from भू—*be*, (the example of the first conjugation,) and अदादि.

अदादि, the second conjugation.

ह्वादि or जुहोत्यादि the third conjugation.

दिवादि the fourth conjugation.

स्वादि the fifth.

तुदादि the sixth.

रुधादि the seventh.

तनादि the eighth.

क्र्यादि the ninth.

चुरादि the tenth.

According to the plan of this work the first four Conjugations should be called, याचादि, द्विषादि, भ्वादि, and शपादि.

परस्मैपद्, पवत्, or प the active voice.

आत्मनेपद्, मवत्, or म the middle voice.

कर्म्मणि, वाच्य, or ढभाव the passive voice; in opposition to which the active is sometimes called कर्त्तृवाच्य. When the passive is used in a reflective sense it is called कर्म्मणि, कर्त्तृवाच्य, or ढघवाच्य; when it is used impersonally, it is called भाववाच्य.

The Tenses, &c. when simply enumerated are called,

कौ or लट् the present.	ठौ or लिट् the perfect.
खौ or लोट् the potential.	डौ or लुट् the 1st future.
गौ or लङ् the imperative.	ढौ or लृट् the precative.
घौ or विधिलिङ् the imperf.	तौ or लृङ् the 2d future.
टौ or आशीर्लिङ् the indef.	थौ or लुङ् the subjunctive.

The Tenses, when denominated by the time they express, are called:—

वर्त्तमान the present.	अनद्यतनभूत the indefinite.
अद्यतनभूत the imperfect.	भविष्यत the future.
परोक्षभूत the perfect.	

There are no terms by which moods are distinguished from tenses.

The numbers are the same as in Nouns.

अस्मद्वाच्य the first person.

युष्मद्वाच्य the second person.

नामवाच्य the third person.

The following is a scheme of the terminations for Verbs.

ACTIVE VOICE.

PRESENT.

Singular.	Dual.	Plural.
3. ति्	तस्	अन्ति.
2. सि्	थस्	थ.
1. मि्	वस्	मस्.

POTENTIAL.

Singular.	Dual.	Plural.
3. यात्	याताम्	युस्.
2. यास्	यातम्	यात.
1. याम्	याव	याम.

IMPERATIVE.

Singular.	Dual.	Plural.
3. तु्	ताम्	अन्तु
2. हि	तम्	त.
1. आनि्	आवप्	आमप्.

IMPERFECT.

Singular.	Dual.	Plural
3. दि्	ताम्	अन्.
2. सि्	तम्	त.
1 अम्	व	म

These are the present and its formatives; they are placed together by the Natives, because the latter tree are derived from the first.

INDEFINITE.

	Singular.	Dual.	Plural.
3.	द्	ताम्	अन्.
2.	स्	तम्	त.
1.	अम्	व	म

PERFECT.

	Singular.	Dual.	Plural.
3.	ण्	अतुस्	उस्.
2.	थ	अथुस्	अ.
1.	ण्	व	म.

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	ता	तारा	तारस्.
2.	तासि	तास्थस्	तास्थ.
1.	तास्मि	तास्वस्	तास्मस्.

PRECATIVE.

	Singular.	Dual.	Plural.
3.	यात्	यास्ताम्	यासुस्.
2.	यास्	यास्तम्	यास्त.
1.	यासम्	यास्व	यास्म.

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	स्यति	स्यतस्	स्यन्ति.
2.	स्यसि	स्यथस्	स्यथ.
1.	स्यामि	स्याव्स्	स्यामस्.

SUBJUNCTIVE.

	Singular.	Dual.	Plural.
3.	स्यत्	स्यताम्	स्यन्.
2.	स्यस्	स्यतम्	स्यत.
1.	स्यम्	स्याव	स्याम.

The above is the order in which the me
tenses are arranged by Native Grammarians.

MIDDLE and PASSIVE VOICE.

PRESENT.

	Singular.	Dual.	Plural.
3.	ते	आते	अन्ते.
2.	से	आथे	ध्वे.
1.	ए	वहे	महे

POTENTIAL.

	Singular.	Dual.	Plural.
3.	ईत	ईयाताम्	ईरन्.
2.	ईथाम्	ईयाथाम्	ईध्वम्.
1.	ईय	ईवहि	ईमहि.

IMPERATIVE.

	Singular.	Dual.	Plural.
3.	ताम्	आताम्	अन्ताम्.
2.	स्व	आथाम्	ध्वम्.
1.	ऐय्	आवहैय्	आमहैय्.

IMPERFECT.

	Singular.	Dual.	Plural.
3.	त	आताम्	अन्त.
2.	थास्	आथाम्	ध्वम्.
1.	इ	वहि	महि.

INDEFINITE.

	Singular.	Dual.	Plural
3.	त	आताम्	अन्त.
2.	थास्	आथाम्	ध्वम्.
1.	इ	वहि	महि.

PERFECT.

	Singular.	Dual.	Plural.
3.	ए	आते	इरे.
2.	से	आथे	ध्वे.
1.	ए	वहे	महे.

FIRST FUTURE.

Singular.	Dual.	Plural.
3. ता	तारौ	तारस्.
2. तासे	तास्थे	ताध्वे.
1. ताहे	तास्वहे	तास्महे.

PRECATIVE.

Singular.	Dual.	Plural.
3. सीष्ट	सीयास्ताम्	सीरन्.
2. सीष्टास्	सीयास्थाम्	सीध्वम्.
1. सीय	सीवहि	सीमहि.

SECOND FUTURE.

Singular.	Dual.	Plural.
3. स्यते	स्येते	स्यन्ते.
2. स्यसे	स्येथे	स्यध्वे.
1. स्ये	स्यावहे	स्यामहे.

SUBJUNCTIVE.

Singular.	Dual.	Plural.
3. स्यत	स्येताम्	स्यन्त.
2. स्यथास्	स्येथाम्	स्यध्वम्.
1. स्ये	स्यावहि	स्यामहि.

In the preceding scheme, the इ's of दिप्, सिप्, दि, सि, and all the प्'s, are rejected.

As in the nouns, म् and स् become ं and ः.

A little alteration must be made in the scheme, to render it applicable to all the Conjugations.

The terminations of the first five tenses, and every affix which rejects श्, are called र् in the Mugdhabodh. Those of the first four tenses are called सार्वधातुक by Panini.

The terminations of the first five tenses which do not reject प्, and such affixes as reject ङ्, are called ङित्; but those of the sixth tense which do not reject प्, the precative tense of the active voice, and such affixes as reject क्, are called कित्.

The infinitive mood and participles have no distinct names, but are denominated from the affixes by which they are formed. They are not considered by the Natives as belonging to the conjugation of a verb.

त्वतुम् infinitive mood.

शतृ the present active participle. शान the present, middle, and passive.

क्वसु the perfect active. कान the perfect middle.

स्यतृ the 2nd future active. स्यमान the 2nd fut. mid.

त्य or क्त्य the 1st future passive and those formed by केलिम.

क्त्वतु and क्त्वाच् the indefinite, active or middle.

क्त the indefinite passive.

The च of चतुम्, the श् and अ of शतृ, the श् of शान, the क and उ of क्वसु, the क of कान, the अ of स्यतृ, the क of केलिम, the क and उ of क्त्वतु, the क and च of क्त्वाच्, and the क of क्त, are rejected.

अनुबन्ध, Characteristic Letters.

आ shews, that the declinable indefinite participles have two forms; as, भिद्—आ, य, इर्, *love*; भेदित भिन्न, भेदितवत् भिन्नवत्.

इ denotes, that न must be inserted in the root; as, हिंस्—इ, ध, *injure*—हिनस्ति, हिंसतः, हिंसन्ति.

ई shews, that in the declinable indefinite participles इ must not be inserted; as, चित्—ई, *know*; चित्त, चित्तवत्.

उ shews, that in the indeclinable indefinite participle there are two forms; as, भ्रम्—उ, *wander*; भ्रमित्वा भ्रान्त्वा.

ऊ denotes, that there are two forms in the futures; as, सिध्—ऊ, *accomplish*; सेधिता सेद्धा.

ऋ denotes, that the penultimate of the indefinite causal must be long; as, याच्—ऋ, ञ, *ask*; अयायाचत्.

ॠ denotes, that it has two forms; as, भ्राज्—ॠ, ण, ङ, *shine*; उद्भ्राजते and उद्भ्राजते.

ऌ indicates, that the indefinite has the penultimate short, and ends with अत्; as, पुष्—य, ऌ, ऊ, *nourish*, अपुषत and not अपोषीत्. When ऌ is affixed to a deponent verb, it has an active and deponential form; as, द्युत्—ङ, ञ्च *shine*, अद्योतिष्ट and अद्युतत्. From this example all such verbs are called द्युतादि.

ॡ indicates, that there are two forms in the indefinite; as, लुभ्—य, ॡ *covet*, अलुभत and अलोभीत्.

ॲ intimates, that the penultimate of the indef. must be short; as, चद्—ॲ, ञ *beg*, अचदीत् and not अचादीत्.

ॵ shews, that इ, उ, ऋ must be used for य, व, र in the reduplication; as, यज्—ऍ, ऑ, ञ *sacrifice*, इयाज.

ऑ denotes, that न must be used for त in the declinable indefinite participles: as, विज्—ऑ *fear*, विग्न, विग्नवत्.

ऒ points out, that the future must be formed by ना; as, शप्—य, ऒ *curse*, शप्ता.

क is the characteristic of the 10th Conjugation.

कि intimates, that the root may be of the 10th or 1st Conjugation; as, चर्—कि *steal*, चोरयति or चोरति.

क्ष signifies, that the word is reduplicated; as, दीधी—ङ, ल, क्ष, *shine*.

ग is the characteristic of the 9th Conjugation.

गि denotes, that a long vowel must be made short in the present tense of the 9th Conjugation; as, पू—गि, *purify*, पुनाति.

घ shews, that इ is inserted before a consonant in the present and imperative mood; as, रुद्—ल, घ, इर्, *weep*, रोदिति, &c.

ङ is used to distinguish deponent verbs.

ञ denotes, that the penultimate of the derivative adjective may be long; as, ज्वल् *burn*, ज्वाल or ज्वल *burning*: hence such verbs are called ज्वलादि.

ञ्र is used to distinguish Common verbs.

ञ्रि indicates, that the passive indefinite participle signifies present time; as, शील्—ञ्रि, शीलितः, *he is meditated on*.

टु shews, that a noun signifying the simple act may be formed from the root by अथु; as, वेप्, *quake*, वेपथु, *a quaking*.

डु shews, that an adjective signifying the result of the act may be formed from the root by त्रिमक्; as, कृ, *do*, कृत्रिम, *artificial*.

ण denotes, that there are two forms in the 2nd person singular, and in the duals and plurals of the perfect tense; as, कण्—ण *do*, चकाण, चकाणतुः केणतुः, चकाणुः केणुः &c. hence called कृणादि.

न् intimates, that the root ends with a vowel; as, कथ—न्, क *speak*.

द् distinguishes verbs of the 8th Conjugation.

ष distinguishes verbs of the 7th Conjugation.

न distinguishes verbs of the 5th Conjugation.

प denotes, that न must be inserted in the root in the present and its formatives; as, मुच्—म, प, श, ल्, औ, *liberate*, मुञ्चति, &c. hence called मुचादि.

म shews, that the penultimate of the root must be long in the present; as, श्रम्—य, म, त, ह्, *quiet*, श्राम्यति. Hence such verbs are called श्रमादि.

म denotes, that the penultimate of the root is short in the present causal; as घट्—म, ष, ङ *happen*, घटयते. Hence called घटादि.

मि denotes, that there may be two forms; as, ष्टन्—मि *sound*, स्तनयति or स्तानयति.

य distinguishes verbs of the 4th Conjugation.

र intimates, that the root is peculiar to the Vaidās.

व distinguishes verbs of the 2nd Conjugation, and णि those of the 3rd.

ङ् points out some irregularity in verbs of the 2nd Conjugation, or some peculiarity of sound which they have in the Vaidās; as, ष्वप्—ङ्, औ, घ, ञि *sleep*, perf. सुष्वाप. Hence called ष्वपादि.

व denotes, that the verb has the active and deponental form in the 2nd future; as, वृत्—ङ, ल्, व, ञ *be*. वर्त्तिष्यते and वर्त्स्यति. Hence called वृतादि.

श distinguishes verbs of the 6th Conjugation.

श् intimates, that the penultimate of the root is

short in the future, &c.; as, कुट्—श्नि *be crooked*, कुटिता अकुटीत्. Hence called कुटादि.

घ denotes, that a verbal noun may be formed from the root by आप्; as, व्यथ्—ड, म, घ *pain*; व्यथा, *pain*.

अव्यय or अ indeclinable words*.

उपसर्ग an inseparable preposition.

कृदन्त words derived from verbs.

तद्धित words derived from other words.

द्रव्यवाचक a common substantive.

नामवाचक a proper substantive.

अपत्यवाचक patronymics.

जातिवाचक gentiles.

संघवाचक collectives.

भाववाचक abstracts.

क्रियावाचक verbals.

कर्त्रेवाचक denominatives.

Several other kinds might be enumerated; as, प्राणिवाचक names of animate beings; अप्राणिवाचक names of inanimate beings; कर्म्मवाचक passive nouns, as कार्य्य *a work*; करणवाचक instrumental nouns, as वक्त्र *the mouth*; सम्प्रदानवाचक recipient nouns, as दास *a servant*; अपादानवाचक communicative nouns, as उपाध्याय *a teacher*; अधिकरणवाचक possessive nouns, as प्रासाद *a temple*; अङ्गवाचक members of the body, as कर्ण *the ear*.

* Under this term are included Adverbs, Separable Prepositions, Conjunctions, and Interjections.

The adjectives formed from verbs are denominated कर्त्रभिधायक; as, कृत *doing*. Of the others there are various sorts; as, रङ्गार्थ those relating to colour, as नील *blue*; सान्तरर्थिक those relating to place or circumstance, as सामुद्र *near the sea*; शैषिक those relating to the seasons, as हैमन or हैमन्त *belonging to the winter*; and तत्प्रभव relating to what a thing is produced from, as सैन्धव *produced from the sea*.

Many derivative words that are formed in the same manner, are arranged together by Native Grammarians, and denominated from the first word in the list.

समास a compound word*.

इतरेतर a compound noun of the 1st genus.

समाहार a compound noun of the 2nd genus.

द्वन्द्व or च a general term including both the preceding ones.

कर्म्मधारय or य a compound noun of the 3rd genus. The 2nd species of this genus is considered by the natives as belonging to the class तत्पुरुष.

बहुव्रीहि or ह a compound adjective of the 1st genus.

तत्पुरुष or ष a compound adjective of the 2nd genus.

द्विगु or ग a compound adjective formed by prefixing a numeral.

अव्ययीभाव or व a compound adverb.

* The Natives reckon six classes of compound words; 1. द्वन्द्व. 2. बहुव्रीहि. 3. कर्म्मधारय. 4. तत्पुरुष. 5. द्विगु. 6. अव्ययीभाव. The 1st they subdivide into two sorts, इतरेतर and समाहार; and the 5th into three, तद्धितार्थ, समाहार, and उत्तरपद; but make no farther distinction.

For compound verbs, and for the different species under the above genera, there are no terms.

SYNTACTICAL TERMS.

The terms of Syntax are very few.

Concord. { विशेषण the words or clauses that agree with others. / विशेष्य the words or clauses governed by others.

कारक *Government.* When a verb governs two objective cases, the one is considered as inferior, and the other as principal; the inferior is styled गौण, and the principal मुख्य.

PROSODIAL TERMS.

पद्य Verse or Poetry.

वृत्त verse measured by syllables.

जाति verse measured by time.

छन्दः metre.

श्लोक two lines of poetry, a verse.

पाद् half a line of poetry, the 4th of a verse.

मात्र an instant.

कल or गण four instants.

यति the harmonic pause.

गुरु or ग a long syllable -

लघु or ल a short syllable ⏑

गग two long syllables, a spondee - -

गल a long and short syllable, a trochee - ⏑

लग a short and long syllable, an iambus ⏑ -

लल two short syllables, a pyrrhic ⏑ ⏑

म्यरस्तजभ्न an artificial word descriptive of the trisyllabic feet.

म a molossus - - -

य a bacchic ⏑ - -

र an amphimacer or cretic - ⏑ -

स an anapæst ⏑ ⏑ -

त an antibacchic - - ⏑

ज an amphibrach ⏑ - ⏑

भ a dactyl - ⏑ ⏑

न a tribrach ⏑ ⏑ ⏑

वृत्त the first class has three orders.

1st. सम having every half line the same.

2nd. अर्द्धसम having every line the same.

3rd. विषम having every line different.

The 1st Order is sub-divided into two sorts; वृत्ति including the first 26 genera, and दण्डक including the 27th and all the following.

जाति the second class has two orders; 1st, गणछन्दः measured by feet; 2nd, मात्राछन्दः measured by instants.

FIRST CLASS*.

First Order.

I. उक्था.	III मध्या.
1. श्री†.	1. नारी.
II. अत्युक्था.	2. मगी.
1. स्त्री.	

* In the following list the genera are distinguished by Roman capitals, and the species by Arabic numerals.

† The name of each species will be found in the example given of it.

IV. प्रतिष्ठा.
1. कन्या.
2. स्तनी.

V. सुप्रतिष्ठा.
1. पंक्ति.
2. प्रिया.

VI. गायत्री.
1. तनुमध्या.
2. शशिवदना.
3. सारङ्गी.

VII. उष्णिक्*.
1. मदमत्ती.
2. कुमारललिता.
3. मदलेखा.

VIII. अनुष्टुभ्†.
1. चित्रपदा.
2. माणवक.
3. विद्युन्माला.
4. समानिका.
5. हंसमालिका or नगस्वरूपिणी.

IX. बृहती.
1. भुजंगशिशु.
2. मंगलमध्य.
3. भुजङ्गसंगता.

X. पंक्ति.
1. रुक्मवती or with the pause चम्पकमाला.
2. मत्ता or हंसी.
3. त्वरितगति.
4. मनोरमा.

XI. त्रिष्टुभ्‡.
1. इन्द्रवज्रा.
2. उपेन्द्रवज्रा.
3. सुमुखी.
4. शालिनी.
5. वातोर्मी.
6. भ्रमरविलसिता.
7. अनुकूला.
8. रथोद्धता.
9. स्वागता.
10. दोधक.
11. मोटनक.
12. श्येनी.

XII. जगती.
1. चन्द्रवर्त्म.
2. वंशस्थविल.
3. जलोद्धतगति.
4. भुजङ्गप्रयात.
5. मोटक.

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* Nom. उष्णिक्. † Nom. अनुष्टुप्.

‡ Nom. त्रिष्टुप्.

6. सञ्जिनी.
7. वैश्वदेवी.
8. प्रमिताक्षरा.
9. द्रुतविलम्बित.
10. मन्दाक्रिनी.
11. विविधा.
12. नामरस.
13. मालती.
14. मणिमाला.
15. जलधरमाला.

XIII. अतिजगती.
1. पङ्क्तिधरणी.
2. रुचिरा or प्रभावती.
3. मत्तमयूर.
4. चण्डी.
5. मञ्जुभाषिणी.
6. चन्द्रिका.
7. कलहस or सिंहनाद.
8. प्रबोधिता.
9. मृगेन्द्रमुख.

XIV. शक्वरी.
1. अस्खलिता.
2. वसन्तातिलक.
3. अपराजिता.
4. प्रहरणकलिका.
5. वासन्ती.
6. लोला.
7. नान्दीमुखी.

XV. अतिशक्वरी.
1. शशिकला.
2. मालिनी.
3. लीलाखेल.
4. विपनतिलक.
5. नूपुरक.
6. चन्द्रलेखा.
7. चित्रा.

XVI. अष्टी.
1. चित्र.
2. गजविलसित.
3. चकिता.
4. विचित्र or पञ्चचामर.
5. मदनललित.
6. वाणि.
7. प्रवरललित.
8. अचलधृति.
9. गुरुडरुत.

XVII. अत्यष्टी.
1. शिखरिणी.
2. पृथ्विभर.
3. वंशपत्रपतित.
4. मन्दाक्रान्ता.
5. हरिणी.

6. नर्कुटक, or with the pause कोकिलक.
7. हरिणी.
8. भारक्रान्ता.

XVIII. धृति.
1. कुसुमितलता.
2. नन्दन.
3. नाराच.
4. चित्रलेखा.
5. शार्दूलललित.

XIX. अतिधृति.
1. मेघविस्फूर्जित
2. छया.
3. शार्दूलविक्रीडित.
4. सुरसा.
5. फुल्लदाम.

XX. कृति.
1. मत्तदन्ति.
2. गीतका.
3. वृत्त.
4. शभा.

XXI. प्रकृति.
1. स्रग्धरा.
2. सरसी.

XXII. आकृति.
1. हंसी.
2. मदना.

XXIII. विकृति.
1. अभ्रविलसिता.
2. मत्तकोकिल.

XXIV. संकृति.
1. लक्ष्मी.

XXV. अभिकृति.
1. प्रौढ़पदा.

XXVI. उत्कृति.
1. भुजङ्गविजृम्भित.

XXVII. दण्डक.
1. चण्डवृष्टिप्रपात.
2. पंचत.
3 कुसुमस्तवक.
4. मत्तमातङ्गलीलाकर.
5. अशोकपुष्पमञ्जरी.
6. अनङ्गशेखर.
7. ऊर्मि.
8. अमृतध्वनि.
9. व्याल.
10. जीमूत.
11. लीला.
12. करीन्द्राम.
13. शङ्ख, &c.

Second Order.

I. उपचित्र.
II. रमणी.
III. वेगवती.
IV. हरिणप्लुता.
V. अपरवक्त्र.
VI. पुष्पिताग्रा.
VII. सुन्दरी.

Third Order.

I. अनुष्टुभ्.
  1. वक्त्र.
  2. पथ्याविक्त्र.
II. उपजाति.
  1. उपजाति.
III. उद्गता.
  1. सौरभक.
  2. ललित.

SECOND CLASS.

First Order.

1. आर्य्या.
  1. पथ्या.
  2. विपुला*.
  3. चपला.
  4. मुखचपला.
  5. जघनचपला.
  6. गीति.
  7. उपगीति.
  8. उद्गीति.
  9. आर्य्यागीति.

Second Order.

I. वैतालीय.
II. औपच्छन्दसक.
III. पज्झटिका.
IV. दोहडि.

गद्य PROSE.

I. चूर्णक.
  1. मुक्तक.
  2. कलक.
II. वृत्तगन्धि.
III. उत्कलिकाप्राय.

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*If the pause is before the 3rd foot it is called आदिविपुला, if after it अन्त्यविपुला, if in one part before and in another after उभयविपुला.

FINIS.

ERRATA.

Page.	Line.				
73	17	—	अनर्वनं	—	अनर्वाणं
77	22	—	चचुर्	—	चतुर्
80	10	—	चीनः	—	चीन्
84	22	—	युष्मभ्यः	—	युष्मभ्यं
123	23	—	शीयति	—	शीयते
141	8	—	अशस्थत्	—	अशस्यत्
146	8	—	सधित्	—	सधिष्यत्
154	12	—	अरुन्धं	—	अरुणधं
174	13	*dele*	चीर्णोहि. विभृहि		
176	11	*for*	आंश्	—	अश्
191	13	—	स्त for न	—	न for स्त
192	24	—	इ. ई, स	—	इ, उ, ऋ
196	13	—	"Indefinite, in the Future"	—	"Future, in the Indefinite"
210	16, 17	—	अनैषति, अनैषीत्	—	अनयत, आनैषिष्ट
221	6	—	देद्धेधीति	—	देद्धिधीति
—	12	—	पश्	—	पश
279	4	—	विभुषित	—	रत्नविभुषित
306	9	*dele*	"*and jewels*"		
317	6	*for*	चरणां	—	चरण
318	23	*dele*	"*with*"		
352	4	*for*	"bacchic"	—	"antibacchic,"
353	6	—	सना	—	यना

*** The ं, ः, and ः being peculiarly liable to injury in printing, partial or entire omissions of these letters will be observed in a few instances by the attentive student. As they occur only in a part of the impression, they have not been included in the list of Errata.

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